

St. Clement's and St. Irenæus's
VINDICATION
OF THE
Apostolical Constitutions,

FROM
Several *Objections* made against Them,
AS ALSO

AN ACCOUNT of the Two Ancient
RULES thereunto belonging, for the
Celebration of *Easter*.

WITH A
POSTSCRIPT, on Occasion of Mr. Turner's
Discourse of the *Apostolical Constitutions*.

In this Second Edition is added a Large SUPPLEMENT; containing Mr. Pfaffius's Account of the Fragments of Irenæus by him Published: St. Justin Martyr's Account of the Christian Worship, Baptism, and the Eucharist, soon after the Death of the Apostles; in exact Agreement with the Constitutions; and Select Notes of Dr. Grabe's and mine own thereon: Together with many other Remarkable Passages in Antiquity, relating to those Constitutions. Also a Note concerning some Scripture Prophecies lately fulfilled, or soon to be fulfilled.

By WILLIAM WHISTON, M. A.

L O N D O N:

Printed for the AUTHOR; and are to be Sold by J. ROBERTS, near the Oxford-Arms in Warwick-Lane; and by the Book-sellers of London and Westminster. 1716. (Price 1 s.)

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St. CLEMENT's and St. IRENÆ-
US's *Vindication of the Apostolical
Constitutions, from several Objections
made against them, &c.*

IT is well known among the truly learned and careful Enquirers into Primitive Christianity, that the Constitutions of the Apostles, even as we have them at present, do certainly contain, for the main, faithful and authentick Accounts of the Baptismal Creed, the Worship, the Discipline, the Rules, and the Liturgies of the first Ages of the Gospel; this in general is so evident in all Christian Antiquity, as to be plainly undeniable. But then the Pretences which are made for not admitting this for a Sacred Book of the New Testament, as it claims to be, and for not receiving it accordingly; or the Excuses made by the Learned for their continuance, under the present Ecclesiastical Settlements, even in contradiction to the Laws and Rules therein contain'd, are, I think, chiefly these four.

I. 'Tis pretended that the Original Constitutions are themselves long since lost; and that these Books, now extant, were only compos'd from those Original Constitutions by some *Arian* in later Ages; who has also, as is suppos'd, in several Points alter'd and interpolated the same.

II. That there are so many Ceremonies and Ritual Observances appointed in these Constitutions, and so great a Stress is laid upon things of an indifferent Nature therein, as is disagreeable to good Sense, to Natural Religion, to Christian Liberty,

and to the Contents of the known Books of the New Testament; and tend to a revival of a sort of *Judaism* in the Church.

III. That the Rules, Precepts, and Orders therein contain'd, were not any real and perpetual Law of Christ himself; but were only Apostolical Appointments and Directions for those first Times, for particular Churches under their Care. That they were accordingly left, as mutable in their own nature, to the Alteration and Improvement of the several Churches afterwards, according as Prudence should direct, and the variation of Circumstances should require.

IV. That however, the Authority of such Constitutions cannot be at all equal to that of the Law in the known Books of the New Testament; because they do not appear to have been originally deliver'd in Writing, and contain'd in Books, but were rather left to Oral Tradition; and that therefore we are not now oblig'd by such uncertain Constitutions.

These I take to be the principal Pretences that are, or can possibly be made against the sacred Authority and immediate Reception of these Constitutions; and they are such as ought to be considered by me, who do still so fully and openly insist on the Authority of these Books, and so earnestly exhort the present Churches to submit themselves to them, and be govern'd by them.

But the Reader is desir'd to Observe, before I proceed farther, that I do therefore make no distinction here to Dr. *Smallbrooke's* Arguments against the Constitutions, because I take almost every one of them to be real Arguments for them, with the most judicious; tho they are fitted to make a shew to the contrary, with the weaker part of Mankind. The Arguments he brings, do not only shew, indeed, that the Notions, and Language, and Expositions in that Book do not favour the Notions, and Language, and Expositions of the *Athanasians*; which is very true, and much to their Reputation that they do not agree with them; but also that there are in them

*Pretended
Authority
of the Cle-
mentine
Constituti-
ons, confu-
ted.*

apparent varieties or disagreements in several smaller Circumstances, from the parallel Accounts in the known Books of the New Testament, especially as both now stand in our Copies: while for the main, they intirely agree not only with them, but with all the other original and authentick Accounts of the same also. Now I affirm, that these are the plain Characters peculiar to the original and genuine Records of Christianity, and at least equally true of the four Gospels, and the rest of our present Canonical Books compar'd one with another, as of the Constitutions compar'd with any, or all of them; and that such Characters very rarely, or never agree to later spurious Writings; which being almost always wholly deriv'd from the present Books, do very seldom so much as seem to differ from them in any such smaller Circumstances whatsoever. And I believe, that in case such Variations were wanting in these Constitutions, the truly Learned would have thence much stronger Arguments against them: So that I think it almost a needless Task to answer Dr. *Smallbrooke* more particularly in this matter.

I. But then as to the First of the beforemention'd Pretences, insisted on by Dr. *Grabe* and others, viz. that the present eight Books of the Apostolical Constitutions are a Composition of an *Arian*, about the fourth Century; and only put together by him from those antienter Constitutions and *Didascalties*; and even that the small Fragments still remaining in the Manuscripts, especially relating to the eighth Book, were rather themselves the Originals, and the Constitutions now extant were deriv'd from them, and not the contrary: it is so weak and injudicious an Hypothesis; has so little Foundation in point of Reason; is so intirely destitute of all Support from antient Testimonies; is so reproachful to the antient Church and Christianity, as if the Christians so early dropt such important Originals, and only preserv'd a spurious and heretical Composure from them; is so impracticable in it self, that an *Arian* Collec-

Collection should prevail every where among the *Athanasians*, and oblige them to quit their more authentick and uncorrupt Records for it; so impossible in Fact, that such important Remains of the Apostolical Age should perish out of the Hands of Christians, and spurious or grossly interpolated Records obtain in their room, without the least mention in all Antiquity, either of the Loss of the one, or of the Reception of the other; so contrary to all the internal Characters of both sorts, which plainly shew the present Books to be the Originals, and the other to be later Extracts; nay, very mean and interpolated Extracts from them; so opposite to all the truly antient Citations and Allusions, which all along confirm the present Constitutions, as to their principal Branches, and discover the spurious Nature and gross Interpolations of those later Extracts: It is also so recent and novel a Pretence, such as was never heard of till the present Age, and that without any new Evidence to support it; that I do not perceive there is any occasion for the more particular Confutation of it. Leaving therefore this precarious and groundless Hypothesis, as not worthy of a more serious Answer, I proceed directly to the other three Pretences; which I own not to be so utterly without Foundation, but that they may deserve a particular Reply; especially considering how many Prejudices all Parties of Christians are under, and how few of the Learned themselves are disengag'd from the Influence of those worldly Motives that usually go along with establish'd Settlements in matters of Religion.

II. It is pretended then, that there are so many Ceremonies and Ritual Observances appointed in these Constitutions, and so great a Stress is laid upon things of an indifferent nature therein, as is disagreeable to good Sense, to natural Religion, to Christian Liberty, and to the Contents of the known Books of the New Testament; and tend to a revival of a sort of *Judaism* in the Church.

Now

Now as to this Allegation I venture to reply, that it is directly false, and that the main Design of the Constitutions is every where the same with that of Natural Religion, and of the known Books of the New Testament; I mean, the Support of the Laws of Nature and Reason; the implanting inward Humility, Piety, Justice, and Charity in the Minds of Men; the discouraging all Pretences to God's Favour, by any bare outward Rites or Ceremonies whatsoever; the banishing and restraining all the corrupt Inclinations and Vices of Human Nature; the keeping the Church pure and holy by a strict, but not too rigorous Discipline; the directing Christians to the most perfect, devout, rational, spiritual, and acceptable manner of Divine Worship; the due Performance of the most solemn Institutions of Christianity, such as Baptism and the Lord's Supper; with the proper Directions for the important Qualifications, Ordination, and Functions of the Christian Clergy; the prevention of those Dangers that constantly arise from the want of necessary, fixed, and authentick Rules, as to the Times, and Places, and Persons, and Forms of sacred Ministrations; the settling what are the Fundamental Doctrines of Christianity, to be profess'd by all that are admitted to Baptism and the Eucharist; and leaving all other less important Notions to every one's own Enquiries, without the least Breach of Christian Communion or Affection. The Security of Church-Governours, and Ease of the People that are governed, by distinctly setting down their several Boundaries and Duties; and providing Punishments proper for all Disobedience on either side, without the Encouragement of any thing like Tyranny, Revenge, worldly Dominion, or Persecution. The inculcating, by all the ways possible, Christian Love, and Charity, and Obedience to the Civil Magistrate, with mutual Forbearance and Condescension in doubtful matters; and the full Information of every Christian in the Particulars of his Duty of all sorts, both from the Laws of Nature and Revelation, in the plainest and yet most affect-

affecting manner possible. So that the several Ritual Rules or Orders that are made therein, are so far from what this Objection insinuates, that they are, considering the State of the former *Jewish* Church, whereon the Christian was founded, but few in Number; are so alter'd and improv'd, as to serve excellently to the purposes of real and inward Virtue and Holiness, and to the *worshipping God in Spirit and in Truth*, as well as to the promoting Peace and Happiness among Men; and almost all those Rules and Laws are occasionally, either mention'd or alluded to in the several sacred Books of the New Testament: those I mean chiefly, which contain Accounts of any of the Churches after they were fully settled by the Apostles, before their Death. This is my Defence, and these are my Answers to the present Argument, against the Authority of these Constitutions. And tho it is not my Intention here, to prove all the Particulars of which it consists, which the serious perusal of the Book it self, and of what I have formerly written about it, will make unnecessary; yet to let the honest Reader see how far the main of this Objection is from being well grounded, or how far the Apostolical Constitutions are from laying a great Stress upon Ceremonial Observances, I shall here produce some remarkable Passages out of the Book it self; they being indeed excellent Preservatives against that dangerous and fatal Notion which unsincere Professors of Religion are so ready to fall into, I mean, that God may be pleas'd by outward Ceremonies, and Sacrifices, and Obedience in mere Ritual Observances, without inward Holiness and Purity, without Justice, Piety, and Charity. And I heartily wish, that all who now call themselves Christians, would lay them to Heart, and amend their own and their several Churches Practices accordingly.

Constitut.
l. vi. c. 19.

‘ We recommend to you *Titus*, and *Luke*, and
‘ *Jason*, and *Lucius*, and *Sosipater*. By whom also
‘ we exhort you in the Lord, to abstain from your
‘ old Conversation, vain Bonds, Separations, Ob-
‘ servances,

servances, Distinction of Meats, and daily Washings: for *Old things are passed away, behold all things are become New.* 2 Cor. v. 17.

For since we have known God through Jesus Christ, and all his Dispensation, as it has been from the Beginning, that he gave a plain Law to assist the Law of Nature; such an one as is pure, saving, and holy, in which his own Name was inscribed; perfect, which is never to fail, being compleat in Ten Commands, unspotted, converting Souls; which when the *Hebrews* forgot, he put them in mind of it by the Prophet *Malachi*, saying, *Remember ye the Law of Moses, the Man of God, who gave you in charge Commandments and Ordinances;* —

Now the Law is the Decalogue, which the Lord promulgated to them with an audible Voice, before the People made that Calf which represented the *Egyptian Apis*. And the Law is righteous; and therefore it is called the Law, because Judgments are thence made according to the Law of Nature.

— This Law is Good, Holy, and such as lays no Compulsion in things Positive; for He says, *If thou wilt make me an Altar, thou shalt make it of Earth.* Exod. xxii. 29.

It does not say, *Make one*, but, *If thou wilt make*. It does not impose a Necessity, but gives leave for their own free Liberty: For God does not stand in need of Sacrifices, being by Nature above all Want. But knowing that as of old *Abel*, beloved of God, and *Noah*, and *Abraham*, and those that succeeded, without being requir'd, but only mov'd of themselves, by the Law of Nature, did offer Sacrifices to God, out of a grateful Mind, so he did now permit the *Hebrews*; not commanding, but, if they had a mind, permitting them; and, if they offer'd from a right Intention, shewing himself pleas'd with their Sacrifices. Therefore he says, *If thou desirest to offer, do not offer to me as one that stands in need of it; for I stand in need of nothing: for the World is mine, and the Fulness thereof.* Psal. l. But, after the Sin of the Golden Calf, then was God angry, as being ungratefully treated by them; and

bound them with Bonds which could not be loosed ; with a mortifying Burden, and a hard Collar, &c. — that being press'd and gall'd by thy Collar, thou may'st depart from the Error of Polytheism ; and laying aside that, *These are thy Gods, O Israel,* mayst be mindful of that, *Hear, O Israel, the Lord our God is one Lord :* and may'st run back again to that Law which is inserted by me in the Nature of all Men ; that there is only One God, in Heaven, and on Earth ; and to love him with all thy Heart, and all thy Might, and all thy Mind, and to fear none but him, &c. —

Ex. xxxii.
4.
Deut. vi. 4.

C. 21. But, *Blessed are your Eyes, for they see, and your Ears, for they hear :* Yours, I say, who have believ'd in the One God, not by Necessity, but by a sound Understanding, in obedience to Him that called you ; for you are released from the Bonds, and freed from the Servitude —

Marth. xiii.
16.

C. 22. You therefore are *blessed*, who are delivered from the Curse. For Christ, the Son of God, by his coming, has confirm'd and compleated the Law ; but has taken away the additional Precepts ; altho not all of them, yet at least the most grievous ones : having confirm'd the former, and abolish'd the latter ; and has again set the free Will of Men at liberty : — And besides, before his coming he refus'd the Sacrifices of the People, while they frequently offer'd them when they sinned against him, and thought he was to be appeased with Sacrifices, but not by Repentance, &c. — [Here follow many excellent Quotations to this purpose out of the Old Testament ; and then the Constitutions go on :] If therefore before his coming, he sought for a *clean Heart and a contrite Spirit, more than Sacrifices, &c.* — Not taking away the Law of Nature, but abrogating those additional Laws, &c. —

Psal. l. 12,
19.

C. 23. For he did not take away the Law of Nature, but confirm'd it. For he that said in the Law, *The Lord thy God is one Lord ;* the same says in the Gospel, *That they might know thee the only true God.* And he that said, *Thou shalt love thy Neighbour*

Deut. vi. 4.
John xvii.
3.
Lev. xix. 18.

bour

bour as thy self; says in the Gospel, renewing the same Precept, *A new Commandment I give unto you, that ye love one another.* He who then forbid *Murder*, does now forbid *causless Anger*. He that forbid *Adultery*, does now forbid *all unlawful Lusts*. He that forbid *stealing*, now pronounces him most happy who supplies those that are in want out of his *own Labours*. He that forbid *Hatred*, now pronounces him blessed that *loves his Enemies*. He that forbid *Revenge*, now commands *Long-suffering*; not as if *just Revenge* were an unrighteous thing, but because *Long-suffering* is more excellent. Nor did he make Laws to root out our natural Passions, but only to forbid the Excess of them, &c. — He has in several ways changed Baptism, Sacrifice, the Priesthood, and the Divine Service, which was confin'd to one place: For instead of *daily Baptisms*, he has given only *one*, which is that *into his Death*. Instead of *one Tribe*, he has appointed that out of every Nation, the *Best* should be ordained for the Priesthood; and that not their *Bodies* should be examin'd for Blemishes, but their *Religion and Lives*. Instead of a *bloody Sacrifice*, he has appointed that *reasonable and unbloody mystical one*, of his Body and Blood, which is performed to represent the Death of the Lord by Symbols, &c. —

Let us therefore follow Christ, that we may inherit his Blessings. Let us walk after the Law, and the Prophets, by the Gospel, &c. —

Let us be obedient to Christ, as to our King; as C. 25. having Authority to change the several Constitutions; and having, as a Legislator, Wisdom to make new Constitutions, in different Circumstances: yet so that every where the Laws of Nature be immutably preserv'd.

These Paragraphs taken out of the Apostolical Constitutions, tho somewhat long, after all my Omissions, are so right, so express, and so satisfactorily in this case, that I could not avoid transcribing them here; as esteeming them to be a full, and clear, and authentick Vindication of these Con-

tutions, from the present Imputation. It is pretended however,

III. That the Rules, Precepts, and Orders contain'd in the Constitutions of the Apostles, were not any real or perpetual Laws of Christ himself, but only Apostolical Appointments and Directions for those first Times, or for particular Churches under their Care. And that they were left as mutable in their own Nature, to the Alteration and Improvement of the several Churches afterwards, according as Prudence should direct, and the Variation of Circumstances should require.

Now in order to give a full Answer to this Pretence, I shall beg leave to produce a most authentick Witness or Record to the contrary; I mean, the known Epistle of the Church of Rome, or of Clement its Bishop, to the *Corinthians*; of that very
 Phil. iv. 3. Clement, whose Name, St. Paul tells us, was in the Book of Life; and by whose Hand and Attestation all the eight Books of the Apostolical Constitutions are in all the Manuscripts recommended to the Churches, as really Canonical Books of the New Testament. And I the rather produce this Record in this place, because it is undoubted, plain, and certain; and because I have not elsewhere fully and expressly enough insisted on it for this purpose. Clement's words are these:

Ad Corinth.
 Sect. 40.

Greek.
 Προβλεπόντες ἐν ἡμῶν ὁρῶν
 τύπον, καὶ ἐπισκευόμενοι τῇ
 βαθεῖα καὶ δόξῃ τῆς σοφίας, πάν-
 τα τὰ ἐξ ἐκείνου ὁρῶμεν, ὅπως
 ὁ διακρίνων ἐπιτελεῖν ἐκέ-
 λευσεν· κατὰ τὰς ἐντολὰς
 αὐτοῦ πᾶσι προσφορὰ καὶ
 καθυπακούσας ὁφειλόμεθα, καὶ
 ἡμῶν, ὅτι ἀγαπᾶμεν [αὐτὸν]
 γινώσκοντες ὅτι ὁ ἀγαπᾶς
 καὶ ποιεῖ τὰς ἐντολὰς, καὶ
 διὰ τούτων ἐπιτελεῖται ἡ
 αὐτοῦ

English.

Since then these things are very evident to us, and we have been admitted to look into the Depths of Divine Knowledge, we ought to do all those things by Rule, which the Lord has commanded to be done. He has commanded, that the Oblations and Divine Service should be perform'd at the

αὐτοὶ ὡς τὸ ὑπερῷον
 αὐτὸ βλάπτει· ἢ ὅστις ἀπὸ τῆς
 ὑπερῷας ἐκδοκῆται ἐν τῷ
 δεκάτῳ τῷ δεκάτῳ· αὐτῷ.
 Οἱ ἐν τοῖς ὁρισμημένοις
 ἡμέραις ποιεῖν τὰς λειτουργίας
 αὐτῶν, ἐκπεριδεκτοὶ γὰρ
 ἔσονται· ποῖς γὰρ νο-
 μμοῖς τὸ δεκάτῳ ἀκολου-
 θῆναι ἡ διαμαρτυρίαν. Τὸ
 δὲ ἀρχιερεὺς ἰδίᾳ λειτουργίας
 ἀδικεῖναι ἐστὶ· καὶ τοῖς ἱερεῦ-
 σιν ἰδίᾳ ὁ τὸ αὐτὸ ποιεῖν τακ-
 ται· καὶ ἀγίοις ἰδίᾳ διακο-
 νίαις ἐπιτελεῖται. Ὁ λαὸς δὲ
 ἀποβαλὼν τοῖς λαοῖς περ-
 ρύματα δίδεται.

the Seasons Ordained, and
 not at all Adventures,
 and without Order; but
 at the Seasons and Times
 [or Hours] Determined.
 He has also Determined;
 by his supreme Will,
 Where, and By whom,
 these Offices should be
 performed; that so all
 these Ministrations being
 done after an holy man-
 ner; and according to his
 good Pleasure, may be
 agreeable to his Will.
 Those therefore who
 make their Oblations at
 the Times appointed, are
 acceptable and blessed: for by following the Laws
 of the Lord, they avoid Sin. For there are peculiar
 Offices allotted to the High Priest: A peculiar
 Place is ordained for the Priests; and peculiar low-
 er Ministrations are appropriated to the Levites:
 The Lay-Man is bound by the Precepts which be-
 long to the Laity.

Ἐπειδὴ ὁμοῦν, ἀδελφοί,
 ἐν τῷ ἰδίᾳ ταῖς ἡμέραις ἐν ταῖς
 αἰνέσις Θεοῦ, ἐν ἀγαθῇ συνεί-
 δεσιν ὑμᾶς ἑαυτῶν· καὶ ἀποκα-
 ταύνητε τὸ ἁγιοῦσθαι καὶ λειτουργ-
 ῖας αὐτοῦ καθαῖα, ἐν σεμνό-
 τητι. Οὐ πανταχοῦ, ἀδελφοί,
 λειτουργεῖσθαι δεῖται ἐν διδα-
 χῇ, ἢ ἐν χάριτι, καὶ οὐκ ἀνάγκη
 τῆς καὶ ἀναμνηστικῆς, ἀλλ'
 ἐν ἱερουσαλὴμ μόνῃ· καὶ ἐν τῇ
 ἐκ τῆς πόλεως τῆς ἱερουσαλὴμ
 πόλεως, ἀλλ' ἱερουσαλὴμ καὶ νῦν,
 ὅπου τὸ δεκάτῳ ἐστίν, καὶ ἐν
 ἱερουσαλὴμ καὶ ἐν τῇ πόλει
 ἱερουσαλὴμ. Οἱ ἐν τῇ πόλει

Brethren, let every one sect. 41.
 of you give Thanks to
 God, [or celebrate the
 Eucharist] in his proper
 Rank, and with a good
 Conscience, decently, and
 without transgressing the
 Determinate Rule of his
 Ministration. Sacrifices,
 Brethren, are not offer'd
 every where, I mean, the
 daily Sacrifice, the Vows,
 the Sin and Trespass Of-
 ferings, but only at Jeru-
 salem; and even there the
 Oblation is made not in
 every place neither, but
 before

τὸ καθήκον ὃ βεβήκει αὐτῷ
ποιῆσαι πρὸς τὸ πρῶτον
μὲν ἔχουσιν. ~~Ὁρᾶτε, ἀδελ-
φοί, ὅτι ὁ πρῶτος καὶ ἡγε-
μονικός ἄνθρωπος, τοσούτο μάλ-
λον υποκαίματα κηρύττει.~~

therefore that do any thing otherwise than is agree-
able to his Will, have Death allotted for their
Punishment. Consider, Brethren, the greater Know-
ledg we are vouchsaf'd, the greater Danger shall
we incur.

Sect. 42.

~~Οἱ ἀπόστολοι ἡμῖν Ἐυα-
γγελίσθησαν ἀπὸ τοῦ κυρίου
Ἰησοῦ Χριστοῦ. Ἰησοῦς ὁ Χριστός
ἀπὸ τοῦ Θεοῦ. Ἐξετέλεσθη ὁ
Χριστός ὑπὸ τοῦ Θεοῦ, καὶ
οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ.
ἐγγρόντο ἐν ἀμφότεροις ἐνταύ-
τως, ἐν διαλλάξει τοῦ Θεοῦ.~~

~~Καὶ ὁ κύριος ἦν καὶ πό-
λεως κηρύσσοντες, καθίστανον
ταῖς ἀρχαῖς αὐτῶν, δοκ-
μασίαν τοῦ πνεύματος, ἵνα
ἐπιστάται καὶ διακόνους τοῦ κυ-
ρίου πιστεύειν.~~

and Deacons to those that should afterwards be-
lieve.

Sect. 43.

~~Καὶ τὸ θαύμαστον ὅτι οἱ ἐν
Χριστῷ πιστεύοντες [πιστευ-
θῆναι] τὸν Θεὸν ἔργον τοῦ
αὐτοῦ κατεσκευάσαντες πρὸς τὴν
ἐκδοχήν; ὅπου καὶ ὁ μακάριος
παιὶς Δαυὶδ πᾶσι τοῖς ὅλοις τοῖς
ἁγίοις Μωϋσῆς καὶ ἡμεῖς ἀγα-
ποῦμεν ἀπὸ πάντων ἐνταύ-
τως, ὅτι τὰς ἐντολὰς τοῦ
κυρίου οὐκ ἐβλάστησαν.~~

before the Temple, and at
the Altar; when what is
offered has been view'd,
as to its Blemishes, by
the High Priest, and the
foremention'd subordi-
nate Ministers. They

The Apostles preach'd
the Gospel to us from
the Lord Jesus Christ:
Jesus Christ from God.
Christ therefore was sent
from God, and the Apo-
stles from Christ; so that
both Dispensations were
agreeable to Order, ac-
cording to God's Will.

—The Apostles there-
fore, when they preach'd
thro the several Coun-
tries and Cities, appoint-
ed their first Fruits, when
they had proved them
by the Spirit, as Bishops

And what wonder is
it that those who were
intrusted by Christ with
such a Work, appointed
those before-mentioned?
when we find that Moses
the blessed and faithful
Servant [of God] in all
his House, set down all
his Constitutions in the
holy Books.

/ Kai

Our

Καὶ οἱ ἀπόστολοι ἡμῶν ἐγ-
 νωσαν διὰ τὴν κρείσιν ἡμῶν
 Ἰησοῦ Χριστοῦ, ὅτι βίαις ἔσται
 διὰ τὸν ὄνομα τοῦ κυρίου ἡμῶν
 διὰ ταύτην ἐν τῷ αἰτίαν,
 προσήκοντες ἐκτελεῖν τὰς
 κρίσεις τὰς προρηγμένους καὶ
 μετὰ τὴν ἐπιτομήν διδάσκειν
 ὅπως, εἰς κοινότητα, δια-
 δέξονται ἅπασι διὰ δοκιμασ-
 μένους ἀνδρες τὴν λειτουργίαν
 αὐτῶν μ. τ. λ.

Our Apostles also un-^{Sec. 44.}
 derstood by our Lord
 Jesus Christ, that there
 would be Contentions
 upon the account of
 Church-Government. For
 this cause therefore, be-
 ing beforehand fully in-
 structed, they appointed
 those before-mention'd;
 and afterwards gave a
Rule of Succession, in what
 manner other approved

Persons should enter upon their Office after their
 decease, &c.

From these most remarkable Passages it is, I think,
 very plain, that even those Rules of the Apostoli-
 cal Constitutions which are not at all directly in
 the known Books of the New Testament, such I
 mean as concern the *Times*, and *Places*, and *Persons*,
 and *Manner* of Divine Offices, and of the Publick
 Worship; and particularly of the peculiar *Appoint-*
ment and *Functions* of the several Ranks of the Cler-
 gy; are here attested to by *Clement*, as the direct
 Laws and Commands of Christ himself; which he
 enacted by a Power deriv'd from the supreme God
 his Father; and which the Apostles, by Commission
 from him, deliver'd as his, and not their own Con-
 stitutions to the Churches. And in order to see
 whether *Clement* meant those Laws which are in
 the known Books of Scripture, or those in the Con-
 stitutions of the Apostles, I shall examine distinctly
 the several Particulars here mention'd by him, and
 see in which of those sorts of Books these Laws are
 contained.

(1.) We have here solemn *Oblations* suppos'd to
 be commanded as a part of the Publick Worship,
 or Eucharistical Solemnity, under the New Testa-
 ment; of which the known Books of the New
 Testament say nothing directly: but of which the
 Consti-

Constitut. 1. Constitutions of the Apostles speak very clearly and frequently, and the antient Liturgies and Fathers from them.

ii. c. 57.
l. iii. c. 10.
l. vii. c. 30.
l. viii. c. 12,
28.

Constit. 1.
vii, viii.

(2.) We have here also a *Liturgy*, or solemn Celebration of publick Worship, and of the Eucharist, by a fixed and known Rule, suppos'd to be *commanded* under the New Testament: which we no where meet with in our present Books; but which we have largely and fully in the Constitutions, and in the antient Liturgies and Fathers from them.

Pasim &
præcipue, l.
viii. c. 46.

(3.) The keeping to a constant *Rule* for good Order and distinction of Offices and Duties, especially in sacred Ministrations, is here suppos'd as a *Law of Christ*: which Rule we find not in the known Books of the New Testament, but we find it most distinctly in the Constitutions.

l. ii. c. 57.
l. vii. and
viii. *pasim*.

(4.) The proper *Times* for Oblations, and other holy Offices, are here expressly said to be *commanded by Christ*, and *appointed by his Laws*: which *Commands* and *Laws* are no where in our New Testament, but are compleatly in the Constitutions.

l. ii. c. 57.
l. viii. c.
12.

(5.) The proper *Places* where the Oblations and Holy Offices were to be performed, are here expressly affirm'd to have been *determin'd by the supreme Will, or Command of the Lord*, and in order to their *Acceptance with him*. Which *Determination* or *Law of Christ* is no where in our New Testament, but is fully and plainly in the Constitutions.

See under
the next
Head.

(6.) The proper *Persons*, or peculiar Officers, by whom these Oblations and Holy Offices were to be performed, are here also expressly affirm'd to have been alike *determin'd by the supreme Will, or Command of the Lord*, and in order to their *Acceptance with him*. Which *Determination* or *Law of Christ*, is no where deliver'd in the known Books of the New Testament, but is so deliver'd distinctly in the Constitutions.

(7.) We have here mention of the *distinct Orders* and Duties of Men in the Church, Bishops, Priests, Deacons, and People, under the names of *High Priest, Priests, Levites, and Laity*; which Language,

in every case, is utterly unknown, as to the present Books of the New Testament; but is full, and clear, and distinct in every Case, as to the Apostolical Constitutions; and this agreeably to *Clement* here, in allusion to the parallel Orders and Duties of the like Persons at that time known in the Church of the *Jews*.

(8.) We have here *Clement's* Account of the Ap-
pointment of sacred Officers by the Apostles, even at the first spreading of the Gospel; and that as an Instance of that Power and Commission they had received from Christ, as he received his from the Father: all in direct opposition to the Pretence before us, grounded, as 'tis suppos'd, on the silence of the present Books of the New Testament, but in exact agreement with the Apostolical Con-
stitutions.

L. i. Tit.
L. ii. c. 19.
20, 25, 26,
28, 29, 30,
57. l. iii.
10, 11, 16.
vii. 31, 46.
viii. *passim*,
præcipue c.
1, 2, 12, 28,
46.

See the Places last quoted.

(9.) We have this Legislation of our Saviour, or his fixing such Rules for the Christian Church, illustrated by the like Legislation and Rules given from God by *Moses* to the Jewish Church; with the making Disobedience to those Rules capital, and setting them down in the Holy Books for greater security. All which *Clement* insists upon, that Christians might not be surpriz'd at the parallel Constitutions, and Laws given them from Christ by his Apostles; nor wonder if very great Punishments were allotted to those that should be disobedient to them, even under the Christian Dispensation. Of which we have little or nothing directly in our New Testament; but all of it is intirely and exactly agreeable to the Constitutions.

See the Passages collected in my third Vol. Introduction. and l. v. c. 13.

(10.) We have, lastly, here an Account of one particular Reason, why the Apostles were order'd not to leave the Point of Church-Government, and its sacred Officers, undetermin'd to future Ages, viz. that Christ assur'd them, this would be a Subject of Contention afterward. To prevent which, he tells us, the Apostles did not only themselves constitute the first Church-Governours, but ordain'd a Rule of Succession, or gave Direction how their future Governours should be appointed, upon the de-

See Conclusion at the end of all.

L. viii. c. 1,
4, 5, 16—
27.

cease of the other. Which *Rule of Succession*, with the exact manner of the Election and Ordination of all the Ecclesiastical Officers, we have at large in the Apostolical Constitutions; but have not at all in the known Books of the New Testament. So that it is most plain, *Clement* meant the Constitution Laws, and not those in our New Testament. And I desire withal it may be remark'd, that none of these authentick Rules and Laws are properly found in the present Books of the New Testament, but that *every one of them* are still extant even in our present Constitutions; and that *Clement* therefore affords us the strongest Evidence, as to all these Points, that even our Copies of the Constitutions are true and genuine, and agreeable to those which were extant in the Apostolical Age it self. And I desire the Christian Reader to consider, how authentick a Witness *Clement* is in this case; since he was the known Companion of the Apostles; was by them made Bishop of *Rome*, the principal City in the World, and wrote this Epistle in the name of that whole Church; since it has still been own'd to be his genuine Epistle by the whole learned World; and since he is the very Person, who, by the best Evidence, was the Compiler of those Constitutions themselves, ~~of which we are now discoursing.~~ Nor have we only the expresse Testimony of *Clement* in this Case, but those of *Justin Martyr*, and *Ireneus* also; the former of which I have largely insisted on elsewhere, and clearly prov'd from his full Account of the Christian Worship in his days over the *Roman* Empire, that it was no other than we still have, as derived from the Apostles in the present Constitutions. And as for the latter, besides what I have elsewhere alledg'd from him, I here justly choose him out of the rest, to establish the Authority of the Constitutions more undeniably; as will appear under the next Head. For,

Vol. III. c. 4.
P. 361—
374.

IV. It is still pretended, that the Authority of such Constitutions cannot be at all equal to that of the Laws in the known Books of the New Testament;

ment; because they do not appear to have been originally deliver'd in *Writing*, or contain'd in *Books* at all, as the other most certainly were: That they were therefore rather left to the uncertainty of *Oral Tradition*, as matters of lesser *Weight* and *Consideration*; and that accordingly we are not now oblig'd by such *Constitutions*.

Now as to this Pretence, I shall answer it in the same manner that I answer'd the former; not merely by referring the Reader to the foregoing Testimonies of *St. Clement*, which yet are very strong in this case; nor by barely relying on the Authority of the eighty fifth Apostolical Canon, tho it be as express as words can make it; but by producing a famous Record or Fragment of Antiquity, which the Providence of God has preserv'd till this Age, and which has been very lately publish'd by the learned *Pfaffius*, from a Manuscript in the King of *Sicily's* Library at *Turin*; and which belongs expressly to *Ireneus*, one of the antientest Christian Writers, after the Companions of the Apostles themselves, and one who was born soon after the Days of the Apostles. The Fragment is so plainly genuine, and of such great Importance, that it will be well worth our while to produce it intire. It is as follows:

Greek.

Ἐρημίου.

Οἱ ταῖς Ἀποστόλων
 διὰ δὲ τῆς παρακοῆς
 ὅτις ἴσους, τὸν κύριον ἑαυ
 περὶ τὴν ἐν τῇ καινῇ δὲ
 αἰνῇ καθισκίαν· κατὰ
 τὸ Μαλαχίαν τὸν προφήτην·
 Διότι ἀπὸ ἀναβολῆς ἡλίου, καὶ
 ἔως ὀσμῶν, τὸ ὄνομα μου
 διδοῦσά μοι τοῖς ἔθνεσι καὶ
 ἐν παντί τῷ οὐρανῷ θυμίαμα προ-
 σέξεται τῷ ὀνόματί μου, καὶ
 δοξία, καὶ δόξα· ὥστε καὶ ὁ
 Ἰωάννης ἐν τῇ ἀποκαλύψει
 λέγει,

English.

Ireneus's words.

Those that have at-
 tained to the Knowledge
 of the second Constitu-
 tions of the Apostles
 know, that the Lord has
 appointed a new Obla-
 tion in the New Testa-
 ment; according to that
 of *Malachi* the Prophet,
 Wherefore from the rising
 of the Sun unto its going
 down, my Name is glo-
 rify'd among the Gentiles,

Iren. Frag. 2.
p. 25—28.

λήναι, τὸ θυμὸν ἡμῶν
 αἱ προσευχαὶ καὶ ἡ ἁγία
 Πάσις ὁ παρὰ τὸν ἑαυτοῦ
 σώματα ἡμῶν
 θυσιὰν ζῶσαν, ἁγίαν, ἁ-
 γισμένην τῷ Θεῷ, τῷ ἁγίῳ
 λαοῖς ἡμῶν καὶ ἡ ἁγία,
 ἡ ἀναρίστητος θυσιὰν ἑαυτοῦ,
 τῆς καρτὸς καὶ χαλῶν. Ἀν-
 ται μὲν αἱ προσευχαὶ καὶ ἡ
 νόμος εἰσὶν, ὁ δὲ καὶ ἡ προσευχὴ
 ἐξ αὐτῆς ὁ ἁγίος καὶ ἡ
 μῖτος ἔρκεν, ἀλλὰ καὶ ἡ πνεύ-
 μα· ἐν πνεύματι καὶ ἡ ἁγία
 θεία δεῖ προσκυνεῖν τῷ Θεῷ.
 Διότι καὶ ἡ προσευχὴ ἡ
 χαριστίας ἐκ τῆς σαρκὸς
 ἀλλὰ πνευματικῆς, καὶ ἐν τῇ
 τῷ καθεστῶ. Προσέχοντες
 γὰρ τῷ Θεῷ καὶ ἔργον, καὶ
 τὸ πολῆριον τῷ ἁγίῳ, ἐν-
 χαριστικῶς αὐτῷ ὅτι τῷ γὰρ
 ἐκλήρυσε ἐκείναι τὴν καρδίαν
 τῆς, ἐν τῷ ἁγίῳ ἡμῶν.
 καὶ ἐν τῷ ἁγίῳ τῷ προσέχοντι
 τελειοῦντες ἐκκαλεῖται τὸ
 πνεῦμα τὸ ἁγίον, ὅπως ἀπο-
 φήνῃ τῷ θυσιᾷ τῷ ἁγίῳ καὶ
 τῷ ἁγίῳ σώματι καὶ Χριστῷ, καὶ
 τὸ πνεῦμα τὸ ἁγίον καὶ Χριστῷ
 ἵνα ὁ μετὰ τὸν ἁγίον τῷ
 αἰσθητῶν καὶ ἀσθητῶν καὶ ἀμαρ-
 τῶν, καὶ τῷ ζῶντι αἰώνι τῷ
 χάριτι. Οἱ ἄνθρωποι τὰς
 προσευχὰς ἐν τῇ ἀγαπῇ
 καὶ μετὰ τὸν ἁγίον, ὁ τῷ
 ἁγίῳ ἁγίῳ πνεύματι προσέχον-
 τας, ἀλλὰ πνευματικῶς ἀν-
 τιστοιχῶντες τῇ σοφίᾳ τοῦ ἁγίου
 Θεοῦ.

and in every Place is offer-
 ed to my Name Incense,
 and a Pure Oblation. As
 also John says in the Apo-
 calypse, Incense are the
 Prayers of the Saints.
 And Paul exhorts us to
 present our Bodies a li-
 ving Sacrifice, holy, ac-
 ceptable to God, which is
 our reasonable Service.
 And again, Let us offer
 the Sacrifice of Praise,
 that is the Fruit of our
 Lips. These Oblations
 then are not according
 to the [Jewish] Law;
 whose Hand-writing the
 Lord has blotted out,
 and taken out of the
 way; but according to
 the Spirit: for, we must
 worship God in Spirit and
 in Truth. Wherefore
 even the Eucharistical
 Oblation is not fleshly,
 but spiritual, and there-
 fore pure. For we offer
 to God the Bread and
 the Cup of Blessing, gi-
 ving him thanks that he
 has commanded the
 Earth to bring forth these
 Fruits for our Nourish-
 ment. And here, when
 we have finished the
 Oblation, we call down
 the Holy Spirit, that He
 may exhibit this Sacrifice,
 and the Bread, as the
 Body of Christ; and the
 Cup as the Blood of
 Christ;

Christ; that those that are Partakers of these Representative Mysteries, may obtain the Remission of their Sins, and eternal Life. Those therefore who make these Oblations in the Commemoration of the Lord, do not [thereby] approach to the Jewish Ordinances, but by ministering spiritually, shall be called the Children of Wisdom.

Now in order to the Demonstration of the sacred Authority of our present Constitutions of the Apostles, and that they were extant originally in Books, from this most remarkable Fragment of Irenæus, we must observe,

(1.) That this Fragment is fully confirmed to be agreeable to Irenæus's Notions and Language, by other Passages in his known Works, which everywhere confirm the same; and particularly, by one remarkable Place therein, which is directly parallel to this before us. The words are these, as Mr. Psaenius sets them down.

Latin.

English.

*Dominus Noster, suis
Discipulis dñs Consilium,
primicias Deo offerre ex
suis Creaturis, non quasi
indigenti, sed ut ipsi nec
infructuosi nec ingrati sint;
nam qui ex Creatura pa-
cis est acceperit, & gratias
agat, dicens, hoc est Corpus
vivi & calicem simili-
tudo, qui est ex Creatura,
quia est secundum nos, su-
per sanguinem confessus
est; & NOVA TES-
TAMENTI NO-
BIS DOCVIT
OBLATIONEM,
UT QUAM ECCLE-
SIAM AB APOSTO-
LO ACCIPIENS*

Our Lord, when he L. 4. c. 17. Sect. 5.
gave Counsel [or Direc-
tions] to his Disciples to
offer to God the first
Fruits of his Creatures;
not as to one that wanted
any of them, but that
they might not be un-
fruitful or ingrateful,
took that Bread which
was a part of the Crea-
tion, and gave thanks,
saying, This is my Body.
In like manner did he
own the Cup, which was
deriv'd from that part of
the Creation which be-
longs to us, to be his
Blood: and TAUGHT
THE NEW OBLA-
TION,

in

*in universo mundo offert
Deo, ei qui alimenta no-
bis præstat; Primitias su-
orum munerum in Novo
Testamento: de quo in
duodecim Prophetis Mala-
chias sic præsignificavit.
Non est mihi voluntas in
vobis, dicit Dominus Om-
nipotens; & sacrificium
non accipiam de manibus
vestris; quoniam ab ortu
Solis usque ad occasum
nomen meum glorifica-
tur inter gentes; & in
omni loco incensum of-
fertur nomini meo, &
sacrificium purum: quo-
niam magnum est nomen
meum in gentibus, dicit
Dominus omnipotens.*

**TION, WHICH
THE CHURCH
RECEIVED FROM
THE APOSTLES,**
and in the whole World
offers to God; even to
him who affords us Nou-
rishment; as the First
Fruits of his Gifts in the
New Testament. Which
Malachi, among the 12
Prophets, does thus sig-
nify before hand; *I have
no pleasure in you, saith
the Lord Almighty, and
I will not accept an Of-
fering at your Hands;
for from the rising of the
Sun, even unto the going
down of the same, my
Name is glorify'd among
the Gentiles; and in*

*every Place Incense is offer'd unto my Name, and
a pure Sacrifice; for my Name is great among the
Gentiles, saith the Lord Almighty.*

How exactly this undoubted Passage in *Irenæus's*
known Works does confirm the present Fragment,
I need not say; every Reader will perceive it at
the first sight. I proceed therefore to observe,

(2.) That in this Fragment *Irenæus* plainly and
directly cites the *Constitutions* by their common
Name of *Διατάξεις τῶν Ἀποστόλων*, *Constitutions of the
Apostles*, as he would cite any other Book; and
thereby shews that they were then *Books*, or were
extant in writing among the Christians; and that
with them they pass'd for real *Constitutions* deriv'd
from the *Apostles* themselves, and were usually
known by that Name also.

(3.) That *Irenæus* does here so expressly refer to
to a Book then extant, esteem'd as containing *Con-
stitutions really Apostolical*, that he supposes them
distinguish'd into two Parts; and to contain distinct

ly, the *first* or earlier, and the *second* or later *Constitutions of the Apostles*, just as our present Apostolical Constitutions appear at this day. It being plain, that the present seventh Book contains an earlier and smaller Collection of Constitutions, mainly belonging to the *first* Christian Church; I mean, that of the *Jews* in *Judea*, or to Christians in general, during the Continuance of that Church, and with a direct regard to them; and that the other seven Books, or particularly, as to *Irenaeus's* purpose, the eighth Book, is a later and fuller Collection belonging to the *later* Christian Churches, I mean, those of the *Gentiles* only; which is evident in the present Copies, as from them I have formerly proved in my *Essay* on those Constitutions. And 'tis great pity that Mr. *Pfaffius*, the learned Editor of this Fragment, had not observ'd this distinction upon this Occasion, that he might not have been so much at loss about the meaning of these *second Constitutions of the Apostles*, as it appears he was, by his Notes on this Expression.

C. 3. Sect. 5.
216 —
222.

Iren. Frag.
p. 28, &c.

(4.) That *Irenaeus's* Constitutions of the Apostles did not contain merely some *mutable Rules*, laid down for the present, in some particular Churches, by the Apostles sole Authority; but the direct *Commands and Laws of Christ* himself, delivered by the Apostles in his Name, to the whole Christian Church, and obeyed by them accordingly. For so he affirms, that *those that knew these Constitutions, knew that the Lord had made a Law* therein mentioned; and that in a point of the greatest Consequence, the most solemn part of the Celebration of the Eucharist it self: and that withal, the whole Christian World obeyed the same Law, as his parallel Passage assures us.

(5.) That therefore all the *Laws of Christ*, even about Points of the greatest Moment in Christianity, were not, in *Irenaeus's* time, look'd upon to be contain'd in the known Books of the New Testament; but part of them, at least, in the Constitutions of the Apostles, then extant among them.

(6.) That

(6.) That the Law for the *Eucharistical Oblation*, here quoted from the *second Constitutions of the Apostles* by *Irenaeus*, is accordingly now found in those *Second Constitutions*, even in our present Copies; and, to speak properly, only in them; as we shall see immediately, and this in exact agreement with *Irenaeus's* citation.

C. i. Sect.
21. p. 130
— 149.

(7.) That the *Constitutions of the Apostles* were not in the Days of *Irenaeus* openly read in the Christian Assemblies, or made publick to the World, but kept more privately in the Churches; in exact Agreement with the last Canon of the Apostles, in our present Copies, and with the Primitive Practice consequent thereupon; as I have fully observ'd and prov'd in my Essay on those *Constitutions*. For that is the most obvious meaning of *Irenaeus's* Expression here: *Those who have attained to the Knowledge of the Constitutions of the Apostles, know this Law which was given to the Christians, tho others were not so well acquainted with it; which could not be said of the publick Sacred Books, which were heard by all in their Assemblies, and might be known by Heathens, Jews, and Catechumens, as well as by the Faithful.*

Prins.

L. viii. c. 12.

(8.) That every Mark and Character by which we can judg of *Irenaeus's* Copy of the *Constitutions of the Apostles*, shew, that they were, for the main, the very same *Constitutions* which we have now extant among us at this very day. The Characters I mean are these. (1.) *Irenaeus's* *Constitutions* were not wholly trusted to Oral Tradition, but were contain'd in Apostolical Writings or Books, as ours are at this day. (2.) They were a Collection of two sorts of Apostolical *Constitutions*, former and later, as ours are at this day. (3.) They contained the Laws of Christ, and not bare Appointments of the Apostles, as our present Copies ever do claim to do at this day. (4.) The Law here quoted out of the *Second Constitutions of the Apostles*, is directly contain'd in such *Second Constitutions*, in our present Copies, at this Day. (5.) The *Constitutions of the Apostles*, cited by *Irenaeus*, were in good measure conceal'd among

mong the Faithful, and not read in the Publick Assemblies; which is the exprefs Law in our present Constitutions at this day. (6.) The Text of *Mala-* Can. lxxxv.
chi here and elsewhere cited, as belonging to the L. vi. c. 23.
 Eucharistical Oblation, is accordingly cited or al- L. vii. c. 30.
 luded to more than once in our present Constitu-
 tions, but never in the known Books of the New
 Testament. (7.) The famous word here apply'd
 to the sacred Elements by *Irenæus*, ἀντίτυπα, *Re-*
presentative Mysteries, as I render it, is several
 times apply'd to the same purpose in our present L. v. c. 14.
 Constitutions, but never in the known Books of vi. 30. vii.
 the New Testament. (8.) The Account here in *Ire-* 25.
neus of the Oblation of the Bread and Wine, as first
 Fruits, for the Use of the Eucharist, is *verbatim*
 taken from the present Constitutions, in the Forms
 of the Oblation at the Communion, and of the first
 Fruits. Compare the words together:

Irenæus's Constitutions.

Προσφέρομεν τῷ Θεῷ ὁ
 ἄρτον καὶ τὸ ποτήριον τὸ εὐχαρι-
 ας εὐχαριστήριον αὐτῷ ὅτι τῇ
 γὰρ ἐκέλευσε ἐκφύσαι τὰς
 καρπὸς τέλει, εἰς τερφὴν
 ἡμετέραν.

The present Constitutions.

Προσφέρομεν σοι ——— τὸ Constitut.
 ἄρτον τῆτον, καὶ τὸ ποτήριον l.viii. c. 12.
 τῆτο, εὐχαριστήριον σοι. κα.
 τ. λ.
 Ὁ καλεύσας τῇ γὰρ παν C. 40.
 τοιαυτὸς ἐκφύσαι καρπὸς, εἰς
 εὐφροσύνην καὶ τερφὴν ἡμετέ-
 ραν.

(9.) The Account in *Irenæus* of the Order of the
 solemn ἑκκλησις or ἐπίκλησις, which we should call
 the *Consecration* of the Elements, is after their
 first Oblation was over; exactly according to our L. viii. c. 12.
 present Constitutions. (10.) The solemn ἑκκλησις
 ἐπίκλησις, or Consecration-Form it self, is given us al-
 most in the very words of our present Constitutions.
 Compare them also distinctly, as they are set down
 in the following Parallel.

Irenæus's Constitutions.

Ἐκκαλεῖται τὸ πνεῦμα τὸ
 ἅγιον, ὅπως ἀπορήνῃ τῷ θυ-
 σίαν

The present Constitutions.

Καταπέμψας τὸ ἅγιον σε Constitut.
 πνεῦμα ὅτι τῷ θυσίαν τάν- l.viii. c. 12.
 D τῷ.

οἶαν ταύτιν, καὶ τὸ ἄρτον, τίτω — ὅπως ὑποφάνη τὸ ἄρ-
 τὸν ἑαυτοῦ, σῶμα τῷ Χριστῷ
 ριον, τὸ αἷμα τοῦ Χριστοῦ· ἵνα
 σε καὶ τὸ πόθνηριον τοῦτο, αἷμα
 τοῦ Χριστοῦ σε ἵνα οἱ μεγάλα
 οἱ μεγάλα ἔδωκεν αὐτοῦ — ἀφίσταται ἀ-
 τλήτων καὶ ἀφώσιως τῶν ἁμαρ-
 τιῶν, καὶ τὸ ζῶντος αἰωνίου τυ-
 χωσιν. μαρτυροῦν τὴν χάριν, — ζῶντος
 αἰωνίου τυχεῖσι. κ. τ. λ.

The Agreement between these Accounts is so exact, as to be surprizing also; and it is in so sacred and solemn a Point, that it is exceeding valuable; especially to all those who desire to have the Administration of the Eucharist now done intirely according to the Will of Christ declared by his Apostles; who will therefore greatly rejoice that we have here so very antient, and so very authentick a Testimony to the Constitution-Form of Oblation and Consecration of the Elements as this is.

O B S E R V A T I O N.

This Distinction of *Irenæus's* between the former and later Constitutions, which is so visible in our present Copies also, gives us a plain and full Account of those two contrary Rules for the Observation of the Paschal Fast and of *Easter*, which are intimated to us in the larger Histories of *Eusebius* and *Epiphanius*, and which caused so great Debates and Disturbances in the second, third, and fourth Centuries of the Church. By the first Rule, which was extant in the antient Copies of the Constitutions, and is from thence preserv'd by *Epiphanius*, the Christian *Gentiles* were to follow the Christian *Jews* in this matter, without any Computations of their own, even tho' it were allow'd that their Computations were erroneous. By the second, which is in all the present Copies, they are directly forbidden to do so; but requir'd and directed to make exact Computations of their own. By the first, they were enjoin'd, or at least not forbidden to keep it with the *Jews* intirely, or to observe *Easter-Day* after the 14th day of the first *Jewish* Lunar Month

was

was over, on what day of the Week soever it fell. By the second, they were commanded always to observe it upon the Lord's Day, as it was accordingly in general observ'd in the first Ages of the Church. How these two Rules can be reconcil'd, which of them was really genuine, or how the first Ages came to differ so much about them, has not been sufficiently understood of late. And any Hypotheses which either I or others have hitherto laid down, do not, I confess, afford any Satisfaction about them. But then, if we consider, that by this noble Testimony of *Irenæus*, there were plainly two sorts of these Apostolical Constitutions; and that it appears even by the present Copies, those two sorts belonged, the first to the first State of Christianity, during the continuance of the *Jewish Churches at Jerusalem*; the second, to the second State, or to the *Gentile Churches* afterwards; and that by the nature of the two Rules, and by *Eusebius's* and *Epiphanius's* full Accounts of them both, the one still belonged distinctly to the *Gentiles*, during the continuance of the *Jewish Mother-Church at Jerusalem*, and with a strict regard thereto, and no longer; the other as distinctly to the same *Gentiles* after the Destruction of *Jerusalem*, and of that Church therein; that both the Rules directly and constantly claim'd to be really Apostolical; and the latter refers evidently to the former, as to an antienter Rule once given to Christians; that the great Debates in the second, third, and fourth Centuries turn'd wholly upon this Issue, viz. As the first Rule was by all own'd to be Original, Apostolical, and Obligatory to the *Gentiles*, during the continuance of the *Jewish Church at Jerusalem*, and perhaps also to the *Jews* themselves afterwards; Whether the second also was with enough certainty deriv'd from the Apostles to supersede the other? If, I say, we consider all this, we shall find the whole Mystery discover'd, and may observe the perfect Harmony of both Rules in this matter; viz. that the first Rule was a Provision for Compliance, Concord, and Unanimity in the most solemn Fast and Festival of our Religion, during the

XXVIII. 19. Go ye therefore & teach all y^e Gentiles,
Baptizing them in y^e name of y^e Father, & of y^e Son,
& of y^e Holy Ghost. Thus also y^e Command for a New
Oblation in y^e times of y^e New Covenant pag. 19. 24
prior is quoted, only from (28) y^e second Constituti-

ons of y^e Apostles, belonging to y^e Gentile Churches, and is extant, merely speaking in them only. The other Jewish Oblations or sacrifices, in that at present I shall suppose it, and appeal to the whole room Learned for the Truth of it, without making this paper too large and too full of original Quotations for the Unlearned; tho at the same time declaring my self ready to prove it fully, if occasion be, from original Evidence. Only from thence I shall take leave to draw the following Corollaries, being no other than the plain Result of the foregoing Observation, as it is more fully enlarg'd and confirm'd in the authentick Accounts contain'd in Eusebius, Epiphanius, and the present Constitutions; to which I must refer at present the learned Reader for more compleat Satisfaction.

Corollary 1. Those Constitutions of the Apostles, which contained the Rules for Easter, and the like Solemnities, were not (originally) open and publick, and read in Churches, as were the ordinary Books of the New Testament; but were more conceal'd, and less known among the Body of Christian People than the other: Else such a Dispute and Difference among Christians could not have happen'd in any such matter, as we know did really happen even in the second Century it self about Easter.

Corol. 2. Yet were those Constitutions of the Apostles all that while own'd as the proper certain Rule for Christians in such matters: For so we all along find it to have been in this whole Controversy, that the Appeal was never made either to the publick Books of the New Testament, or to any other Authority, but that of Apostolical Tradition, which was alone contain'd as to Books, in those more conceal'd Constitutions of the Apostles.

also: y^e former of which has no Corol. of y^e Apostolical Constitutions or Canons, & is attested a very doubtful one in y^e present Copies of y^e Canon only: or is there observed.

Corol. 3. Those Constitutions were also still esteem'd part of the Gospel, and of the Rule of Faith; and Obedience thereto insisted on, as Obedience to God and not to Men; for this is still the case in the same Controversy all along.

Corol. 4. Not only the New Rule about Easter, but others also, were given upon the Decay or Destruction of the Jewish Church, after the first Settlements of the Gospel. Thus we have found above, that the famous Law of Christ for the Oblation in the Eucharist was not in the first Apostolical Constitutions, or those relating to the Jewish Church's continuance; but was in the second; for the Gentile Churches afterwards. Accordingly we find not that Precept or Practice in any of the sacred Books of the New Testament, that were written during that flourishing Condition of the Jewish Church; tho we soon and frequently find it in those written afterwards: which thing deserves great Consideration.

Corol. 5. No Councils of the Church did then pretend to any other Power in such matters, but that of carefully examining what were the Apostolical Rules, and declaring the Result of such their Examination; as is very plain also in this whole History.

Corol. 6. The generality of the Churches, even in the second Century, were so fully satisfy'd, that even the later Rule, about which alone there appears any Dispute, was Genuine and Apostolical, that they met in Councils, and declar'd publicly by Synodical Epistles, such their satisfaction about it; and this even in Judea it self, whereto the first Rule had a peculiar reference; to the great satisfaction of the Body of Christians almost all over the World.

Corol. 7. The principal Occasions why some Churches near Ephesus, and they alone, were so positive against the allowance of that second Rule, seems to have been partly their remoteness from Jerusalem, Casarea, and Antioch, the three Mother or Patriarchal Churches of the East; which must have had the surest and latest Editions or Improve-

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Ecol. VII. 32.

See Euseb.
Eccl. Hist.
l. iv. c. 5.
& Epiphani.
Hæres. lxvi.
Sect. 19, 20.

provements to the Apostolical Constitutions transmitted to them; which all agreed in the Authority of the second Rule: partly the Practice of the longest Survivors of the Apostles, St. *Philip* and St. *John*, who died in those Parts; and, being themselves *Jews*, might always observe the first Rule: partly the Doubtfulness of the proper time for the taking place of this second Rule, or the Destruction of the *Jewish* Church at *Jerusalem*; which tho it was terribly shock'd at the famous War and Destruction of that City by *Titus Vespasian*; yet retain'd an imperfect Being under fifteen Bishops of the Circumcision, till some time in the second Century: and partly perhaps a certain Doubtfulness, as to the Authority of this second Rule; which tho, without question, deriv'd at the lowest from the Companions of several of the Apostles, and according to the Instructions received from those Apostles, yet might possibly be made or promulgated, when few or none of them were alive or present: This Suspicion might easily influence the Churches near *Ephesus*; and indeed seems to have been the case of some other Churches and Persons afterward also.

Eccl. Hist.
l. v. c. 24.
p. 193. 2.

And as to the last Circumstance, it is very remarkable, that even the Church of *Rome* seems to have admitted this second Rule, for which it was soon after so exceeding zealous, not till several Years after the Death of St. *John*, in the Days of Pope *Xistus*; as the original Account of *Irenæus* himself preserv'd in *Eusebius*, does most naturally imply. All which takes away much of our Wonder that it was not received about *Ephesus* many Years afterward.

It is here also highly worthy our Observation, that we have another very antient Instance of the want of a famous Apostolical Canon made towards the end of the first Century, as to these Parts about *Ephesus*; I mean, that which enumerated the Canonical Books; and of the supply of that want by *Melito's* recourse to the Churches of *Judea* afterward; where he seems to have found it, and transcrib'd part of it for the use of his Friend *Onesimus*;

See Vol. iv.
c. 4 p. 375.
&c.

simus ; so that, as it seems, there must have been some peculiar deficiency as to those Parts in such matters.

Corol. 8. It appears by all the Accounts in *Eusebius* and Citations in *Epiphanius*, that the System of their Apostolical Constitutions was then, for the main, the same with ours at this day, even as to the Observance of the Paschal Week, and of *Easter* ; excepting only that the first obsolete Rule, which had been long superseded by Apostolical Authority, and the Practice of almost the whole Church of Christ thereupon, was not left out of the Copies in the Days of *Epiphanius*, as it was afterward, and as it is now wanting in all our modern Copies at this day.

Corol. 10. All *Gentile* Christians therefore at the least, are now bound by the second Rule in this matter ; and every one of the present Churches ought to amend their Practice and Computations accordingly.

Corol. 11. Ecclesiastical Authority, even in Points built on Constitutions and Canons really Apostolical, is not to proceed to breach of Communion, or to Excommunication, where the Parties offending are not fully satisfy'd of the Certainty of that Apostolical Authority in the case. For thus did almost all the Christian World then oppose Pope *Victor's* Excommunication of the *Asiatics*, while yet they so unanimously agreed against the Obligation of that Rule which those *Asiatics* acted by in this matter, and own'd *Victor's* to be truly Obligatory and Apostolical.

Corol. 12. It appears by both these Rules, that the *Jews* went by a Calculation, and that sometimes a very erroneous one, as to the Passover ; even in the latter part of the first Century, when the second ; if not earlier, when the first Rule was made. So that if any of that Nation went by the *Phasis* or *Appearance* of the Moon, as they say they did afterwards, they differ'd from the rest : at least if this Calculation extended to the Days of the Month, as well as to the Month and Equinox. Which Observation is recommended to the Consideration of Chronologers, who are at a great loss in that matter.

Corol.

Since the publication of this Pamphlet, I have made some farther Observations about this double Rule for the Observation of Easter, which were partly occasioned by an Hint from my Learned & A. C. friend Mr. Pierce, Corol. 12. The antient Britons, who differ'd in some measure from the Church of Rome about the Observation of Easter, did not with the Asiatics keep Easter-Day on any Day of the Week, according to the first Rule, as is commonly suppos'd, and as I formerly my self suppos'd: but only disagreed in the way of finding that Lord's Day on which they celebrated the same; which by their Method did sometimes differ from the Lord's Day kept by the West of the Western Churches. This Intimation I must own to have first received from the Reverend Mr. Basset, who in his Reply to Mr. Dodwel, fully proves it from Eusebius, and Bede, the original Authors.

These Observations from this noble Fragment of Irenaeus are so obvious, and yet so home to our very Days of present purpose, that I dare appeal to all impartial Apostles. Whose Persons, whether they are not, so far as they go, a Letter is an every strong Evidence that the Constitutions of the Apostles refer'd to by Irenaeus, were then of sacred Authority, and were the same with those extant among us to this day: and I insist upon it, that every where this be allow'd me, till the Learned produce at least some real and substantial Evidence to the contrary. I shall therefore here leave this whole matter at present with every one who calls himself a Christian; and desire him so to consider and act in this great and important Affair, as he will answer it to his own Conscience here, and to our Blessed Lord at the great Day: always remembring, that concerning Caution, which Clement gives the Corinthians in this very matter, and in the Passage already cited, *Οεστε, αδελφοι οδω πλειον και ιωθινυρ γνωσως, τοσϋτο μαλλον προσεμεθα κινδυνω.* Consider, Brethren, the greater Knowledge we are vouchsaf'd, the greater Danger shall we incur upon our Disobedience.

The Asian N. B. It will not be improper to produce here another undoubted Fragment of Irenaeus's, relating directly mention to some other Rules which are not in the present Books of Constantine himself, Euseb. De Vit. Constant. III. 19. among those that consented to it before the Council of Nice: That in the interval of these two Rules, or soon after the beginning of the second Century, the Church of Rome did not for some time accept

antepaschal fast at all: See y place already cited from my III Tracts: while all y rest of y christia world did: That (33) upon Polycarps coming to home, somewhat earlier than y meeting of Books of the New Testament; but are in the Apostolical Constitutions; and proving that they were deriv'd from the Apostles themselves. Quæst. in y days of Resp. ad Orthodox. inter Justin. Op. N°. cxv. p. 468. A Nicene, that

Greek. English. Bishop would not at first But as to that Practice of not Kneeling on the Lord's Day, it is a Symbol of the Resurrection, whereby, through the Grace of Christ, we have been delivered from our Sins, and from that Death which is mortify'd under them. Now this Custom had its rise from the Times of the Apostles; as the blessed Irenæus, the Martyr and Bishop of Lyons says, in his Discourse of the Passover. Wherein he also makes mention of Pentecost [the 50 Days from Easter to Whitsontide:] Where in we do not kneel; because that time is equivalent to the Lord's Day; on the account already mention'd thereto relating.

A POSTSCRIPT, on occasion of Mr. Turner's Discourse of the Apostolical Constitutions.

SINCE the finishing of the foregoing Vindication, I have receiv'd and perus'd the Reverend Mr. Turner's Discourse of the pretended Apostolical Constitutions, tho written principally indeed against some of the weakest part of my Evidence for them: for as to the internal Characters, which are so

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the Polycarp attested to and observed that antepaschal fast before his face, as really Apostolical: that yet soon after wards, the Church of Rome came intirely into y observation of that fast, & this according to y second rule also. Nay so zealous was y Pope Victor in communicat-ed y Asiatick Churches which went by y first Rule.

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Τὸ δὲ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ σὺμβολόν ἐστὶ τῆ ἀναστάσεως, δι' ἧς, τῇ ἡμέρᾳ τῶν τε ἀμαρτημάτων καὶ τῇ ἐξ αὐτῶν τελευτήσας, δαράτῃ ἡλευθερώθημεν ἐκ τῶν ἀποστολικῶν καὶ χερῶν ἢ τῆ αὐτῆς συνήθεια ἔλαβε τὴν ἐσχλὴν, καθὰς φησὶν ὁ μακάριος Ἐιρηναῖος, ὁ μάρτυς καὶ ἐπίσκοπος Λυών, ἐν τῷ περὶ πάσχα λόγῳ· ἐν ᾧ μέμνηται καὶ περὶ τῆ ἐπεὶ αὐτὴν ἐποδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς, κατὰ τὴν ῥηθείαν τοῦ ἀδελφοῦ αἰ-
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very strong, and the principal of the external Testimonies which are also so very strong, he has either intirely omitted them, or omitted the real strength of them, or else quite mistaken and perverted my meaning in the Production of them. So that I have sufficient Reason to neglect and take no notice of so imperfect a Performance. But besides this, I have occasion on other Accounts to be sufficiently surpriz'd at the Publication of such a Book as this is; It being not what I and the Christian Church ought to desire and expect; a thorough and judicious Enquiry into those Books, for the Improvement of our Christian Knowledge, and Direction of our Christian Practice, as to those important Doctrines and Duties therein concern'd; But a mere Book of Controversy in the modern way; or Mr. *Turner's* Pleadings against the Authority of an antient Record, which his own Education, and the Interest of that Church of which he is a Member, have prejudic'd him against, and made it the matter of his Inclination, as well as Interest, to depreciate and run down. 'Tis just such Pleading as Monsieur *Daille* made before him in this case; and which all the modern Churches and Parties do frequently make against any genuine and original Records or Fragments, which are opposite to their several modern Notions and Settlements; how genuine or authentick soever they are in themselves, or how fully soever they agree with the other undoubted Monuments of Christian Antiquity. How well Mr. *Turner* has pleaded the Church of *England's* Cause against these dangerous Apostolical Constitutions, I shall not determine: I confess, that, abating his thirteenth and fourteenth Chapters, I can find very little that is solid, or gives any new Light to this matter. However, I suppose no judicious Person, that has read both, will pretend he has done it better than the very learned *Daille* before pleaded the Cause of the Reformed Churches of *France* against them, and against the Apostolical Canons; nor any better than the very learned *Blondel* pleaded the same Church's Cause against Episcopacy, and against the Epistles of *Ignatius*. And as the Impartial and truly Learned do still allow and own the great Antiquity

tiquity and Authority of the Apostolical Canons, and
 of the Epistles of *Ignatius*, and the Apostolical Ap-
 pointment of Episcopacy, notwithstanding all the
 Objections and Subtilties of *Daille* and *Blondel* a-
 gainst them; because the original Evidence and Pri-
 mitive Testimonies are still, on an impartial Con-
 sideration, clearly for them: So do I fully believe
 it will appear in the present Case, viz. that the
 weight of original Evidence, internal and external,
 when this matter is rightly stated and fully exa-
 min'd into, will appear to be so plain for the main
 Body of these Apostolical Constitutions, that the truly
 honest, impartial, and judicious, will be forc'd to
 allow that they are, generally speaking, real Aposto-
 lical Remains, or Authentick Records of Primitive
 Christianity. However, I shall not follow Mr. *Turner*'s
 Method in my farther Enquiries into these Con-
 stitutions, by writing, as I easily might, a Book of
 Controversy, or a distinct Answer to his Discourse:
 For this would tend little to the Advantage of Re-
 ligion and Piety, and would rather raise the Perplexi-
 ties and Passions, than satisfy the Consciences of Chri-
 stians in Matters of this moment. On the contrary,
 I intend to make the best use I can of those Improve-
 ments and Corrections Mr. *Turner*'s or others Dis-
 coveries have afforded me, and shall endeavour to
 write a more authentick and compleat Treatise con-
 cerning this Subject; for which I look upon my self
 much better prepar'd now than when I wrote my first
 Essay thereon. I was at that time sensible of the
 want of Light in many Points; and I did accordingly
 desire the Assistance of the truly Learned and Judi-
 cious for the farther Discovery of the Truth therein;
 tho' indeed, excepting the Fragment of *Irenaeus*, al-
 ready consider'd, I have met with very little Assis-
 tance from them. However, as I did formerly, so do
 I still farther desire their Assistance in this matter.
 And I beg of my Christian Readers to reflect upon
 what I said upon this Head in the beginning of my
 former Essay, and to consider how little those fair,
 and honest, and Christian Intreaties which I there-
 made, have been hitherto regarded. Part of my
 Words were these: 'I earnestly beg of all the truly

I find not
 a single book
 of late published
 which enters
 into the bottom
 of this
 matter, but
 Mr. *Bavalius*
 at y^e conclu-
 sion of his
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 quisition, says
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have I met with any considerable light
 to assist matters of y^e utmost antiquity of late
 years. *Bavalius* & y^e in y^e 18th year of his age only

' Learned and Pious, that they will lay aside all
 ' Passion and Prejudice in a Case of such mighty Con-
 ' sequence; that they will examine every thing by
 ' the original Testimonies themselves, fairly and
 ' freely, without all regard to modern Opinions and
 ' Prejudices; that where they cannot but see my
 ' Arguments are cogent, they will readily own that
 ' they are so; and that whenever they shall find me
 ' guilty of any Mistakes or Omissions, which in so
 ' new and vast a Design must needs be unavoidable,
 ' they will not thence take occasion to insult and
 ' triumph, but endeavour immediately to correct and
 ' supply them; and by farther more accurate En-
 ' quiries of their own, to set this whole matter in a
 ' better light, for the future Advantage of the Church
 ' of Christ.' This was my just Desire and Expecta-
 ' tion; that instead of quarrelling with me that I had
 ' not been able to discover every thing relating to these
 ' sacred Constitutions, other Persons of greater Abilities
 ' and Sagacity would consider them, and write about
 ' them better; and that instead of hasty Books of
 ' Controversy *against*, we might have had more solid
 ' Enquiries into, and more sober Discourses *about these*
 ' *Constitutions*. Are not the rest of the Christian World
 ' concern'd as well as I, to understand and obey all the
 ' Laws of Christ, those in the Apostolical Constitutions
 ' as well as those in the publick Books of the New
 ' Testament? Are not Dr. *Smalbroke* and Mr. *Turner*,
 ' as Christian Clergymen, equally with me oblig'd to
 ' endeavour to discover and restore Primitive Christia-
 ' nity, as it was at first deliver'd, whether by the Tra-
 ' ditions or the Writings of the Apostles; which Tra-
 ' ditions are for certain contained principally in those
 ' Constitutions? What occasion then is there for Dis-
 ' putes and Controversies in such a Case? For if the
 ' Evidence for the Apostolical Authority of these Con-
 ' stitutions be plainly sufficient and superior, 'tis cer-
 ' tainly fighting against Christ and part of his Reli-
 ' gion, to oppose them. If it be less sufficient, and
 ' but equal, 'tis still a great hazard whether that Op-
 ' position be not fighting against Christ, and part of
 ' his Religion even in this Case. If it be insufficient
 ' and inferior, 'tis still, at the lowest, fighting gene-
 ' rally

rally against those Doctrines, Laws, and Settlements which the three first and purest Centuries of the Gospel did, with one Consent, believe, obey, and submit to, and that as deriv'd to them from Apostolical Men; and this merely out of regard to such other Doctrines, Laws, and Settlements, as their several Leaders have, without all Authority from Christ, or his Apostles, imposed upon Christian People in these later Ages of the Church; and so 'tis on all accounts utterly unjustifiable. I shall not then imitate this perverse Procedure of the modern *Disputers of this World*, but with the Divine Assistance, and the help of all my learned and honest Christian Friends, shall endeavour to go to the bottom of this matter; and to inquire into and fully prove from all *Antiquity* the *Propositions* following. And I set these *Propositions* down here on purpose, before-hand, that all other learned and inquisitive Persons, who have the great Concern of restoring Primitive and Original Christianity at heart, as they ought, may have the Opportunity of examining them with me, and of assisting me in the improving, confirming, or correcting the same, as there shall be occasion, and as the sacred and primitive Testimonies shall all along require.

PROPOSITIONS.

I. Christ Jesus is, by Commission from the Supreme God, his Father, the *One and Only Legislator* of the Christian Religion: nor can any other Persons or Bodies claim that Power of Legislation, of making or altering the Laws for his Church, in any degree, but so far as he has delegated the same to them.

II. The Apostles were themselves never intrusted with any proper Power of determining Doctrines, or of making or altering original Laws for Christians; but only of *Delivering* the Doctrines and Laws of Christ to them, according as they had general or particular Instructions from him for that purpose. Nor did they ever pretend to, or exercise such a Power, either singly, or in Councils any farther.

III. The known Companions of the Apostles, such as *Mark, Luke, James, Jude, Clement, Barnabas,*
A
Hermas,

Hermas, Ignatius, and Polycarp, were much less intrusted with any such original Power; nor did they in the least pretend to it, either singly, or in Councils; but did ever openly disclaim the same.

IV. The Primitive Bishops did not, for three Centuries, pretend to or exercise any such Power, either singly, or in Synods; but still enquir'd after, attest-ed to, and recommended such Laws as came down to them from the Apostles and their Companions: and accordingly they determin'd all Points, as near as possible, by those *original Doctrines and Laws of the Gospel*, and by those only.

N. B. The very Meetings of Christian Bishops in Synods, with their Power there, of putting an end to the Quarrels of Christians, by the Laws of Christ already made, seems to have been it self owing to an Apostolical Appointment; which is now extant in the XXXVIIIth Canon of the Apostles.

N. B. When I say the Bishops did not pretend to *make new*, or *alter the old Laws* of Christianity, I do not mean to oppose their Power of giving occasional or more minute Directions, in subordination to the Laws themselves; I mean, in such Circumstances where the Laws were silent: These Cases being of necessity subject to the particular Direction of the several Churches, or of their Bishops, and capable of no other Determination.

V. The Primitive Catholick Writers did ever condemn the Leaders of the several Heresies for pretending to a Power to *declare and determine Doctrines*, or to *make or alter Laws*; and not only confirm'd their own Doctrines and Rules by a constant Appeal to *Apostolical Antiquity*, but confuted those Heresies, by shewing their derivation from some later, or *barely human Authority*.

VI. No small part, at least, of the Laws of Christ by his Apostles, were all along own'd by the Primitive Christians, as not directly contain'd in the *Scripture or Written Word*, but as transmitted by a certain *Traditionary Method* from the Apostles and their Companions, and as all along preserv'd in the Doctrines and Practices of their several Churches; and still esteem'd by them as the *Unwritten Traditions, Preach-*
ing,

ing, *Doctrine*, and *Constitutions* of the Apostles.

N. B. It does not appear that the Laws of Christ were originally divided into two sorts, or into *Written* and *Unwritten* Laws; but that of those Laws which the Apostles every where at first deliver'd to the Churches, several did occasionally occur in their own Writings, the Gospels and Epistles, which were read in the Churches; which therefore afterwards might be called *written Laws*; and others of them did not properly fall in their way there; which therefore might afterward be called *Unwritten*: but this only on account, that they did not happen to be mention'd in those Writings of theirs, as the others did. For otherwise, neither the Gospels nor Epistles do ever pretend to give the Churches a System or Body of Laws for their Government, as the Constitutions do. And it is accordingly very remarkable, that tho the Gospels and Epistles omit a great number of Laws that are in the Constitutions, yet do the Constitutions omit few or none of those that are in the other.

N. B. These *Traditionary Laws*, as well as those in the Scripture, were still looked upon as sacred and unalterable among Christians; I mean, that no human Authority could, in general, make new, or alter the old Laws; tho' several of those Laws were not absolutely Positive, or of Universal Obligation, but were, in several Circumstances, left to the Prudence, Piety, and Discretion of particular Christians, as we shall see hereafter.

Corollary. Since the Doctrines and Laws by which Christ did originally appoint his Church to be govern'd, were in the first Ages allow'd to be *Unalterable* by any human Power; and no human Authority for making new ones was own'd by Christians; the general Belief and Practice of any Doctrines and Rules in those first Ages of the Church, are strong Evidence that such Doctrines and Practices were really deriv'd from Christ by his Apostles. The Reasons are plain, that Christians could not then, by Principle, nor did then in Practice derive them from any other Authority.

N. B. By *Tradition*, to which the first Ages appeal'd in many cases, they still mean *original Tradition*,

tion, from the Apostles, or their known Companions; and not that of a later Date, deriv'd from Custom, or any bare human Authority. And this is true also even of later Times, or Places remote, when they sometimes mistook the one for the other.

VII. The Primitive Writers do sometimes intimate to us, that their Traditionary Doctrines and Laws were farther preserv'd in certain *Records*, or *Monuments*, or *Books* among them; not as written by the Apostles themselves, but by some of their Companions or Hearers; and as all along extant, at least, in the *Eastern* Apostolical Churches: but still so that these Records were not commonly read, or known or transcrib'd; but carefully conceal'd from the Publick all along.

N. B. The *Doctrina Arcani*, or Concealment of some mystical parts of our Religion from Heathens, *Jews*, and Catechumens, is to be trac'd in place so widely, and in times so early, that it cannot be justly suppos'd to have been deriv'd from any other than from Apostolical Authority.

VIII. The Sacred and Primitive Writers do not pretend that the generality of these Traditionary Doctrines and Laws of Christ, were given during his Conversation upon Earth, before his Death; or that they were all to be observ'd in the first spreading of the Gospel; but rather affirm, that they were deliver'd after his Resurrection; and that several of them were not to take place till the more compleat Settlement of the several Churches afterwards.

IX. Some of the Laws of Christ, whether Written or Unwritten, were peculiar to the Churches of the *Jews*, or at least were to last during the Continuance of those Churches only: after which time some Alterations were to be made therein, according to the difference of those *Jewish* and *Gentile* States of Christianity.

X. The Traditionary Doctrines and Rules were still confirm'd by the Christian Writers, as far as might be, from known *Texts*, out of the publick Books of the Old and New Testament. Tho it be not seldom done by such remote Expositions, as shew, that those Doctrines and Rules could not be derived from those

those Texts; but that the Texts were only accommodated to those Doctrines and Laws afterward.

X. These Traditionary Doctrines and Laws were, in the fourth and following Centuries, directly and frequently quoted from an *Apostolical Book*, then made publick, in some parts of the Church; and commonly allow'd as agreeable to the antient Faith, Rules, and Settlements of the several Churches in those matters.

XII. The eight Books of *Apostolical Doctrine and Constitutions*, even as now extant among us, abating a few gross later Interpolations, easily discover'd, are in general FULL and COMPLEAT, FAITHFUL and AUTHENTICK Records of those *Unwritten or Traditionary Doctrines and Laws of Christianity*, all along receiv'd and observ'd as *Apostolical* in the Primitive Ages.

XIII. Those Constitutions of the Apostles that we now have, are, in general, the very same with those which the Records of the *Alexandrian* and *Ethiopic* Churches speak of, and suppose in the Days of *Athanasius*, and with those which were so openly cited by the *Audians*, and by *Epiphanius*; a little later in the fourth Century.

XIV. Both the *internal Characters* and *external Testimonies* do shew, that no other than *Clement of Rome* was, for the most part, the Collector or Writer of these eight Books of Constitutions, now extant; and he who transmitted them to the several Churches.

XV. The same Apostolical Constitutions were originally enumerated, as sacred, in the compleat Canon of Scripture, or Catalogue of the Canonical Books of the New Testament; and stand there in all the Copies thereof till this very Day. *while y^e Apocalypse, one of y^e most undecipher'd Books, is in no copy of version, viz because*

Corollaries from the whole. 1. These *Apostolical Constitutions* therefore, whoever was their Collector or Writer, are the best and most authentick Standards by which the Traditionary Doctrines and Laws of Christ by his Apostles, may and ought now to be recover'd, and those original Christian Settlements may, and ought now to be restor'd among us.

Corol. 2. The Teaching for Doctrines the Commandments of Men; or the allowing bare human Decrees about y^e same, as y^e Councils of y^e fourth Century were fram'd, and establi'd by Clement.

or Definitions any Authority, in opposition to these original Laws of Christ by his Apostles, still preserv'd among us, is utterly unwarrantable and unlawful among Christians; and is indeed no better than direct Heresy and Antichristianism.

N. B. That the Reader may have a Taste of the Manner and Strength of my ~~Reasoning~~ Reasoning upon these Propositions, I shall give him a Specimen belonging to the largest or twelfth Proposition, as to the *Wednesday* and *Friday* Stations or Fasts, appointed in the Apostolical Constitutions; and I desire him to remark here, how certain and universal these Observances were among Christians, during the intire first four Centuries of the Church; even tho they were confess'd by all not to be any where enjoin'd, nor so much as mention'd in the publick Books of the New Testament.

*Of the Wednesday and Friday Stations
or Fasts.*

*Constit. l. v.
c. 15. p. 319.*

Christ commanded us to fast on the fourth and sixth Day of the Week; the former on account of his being betray'd, and the latter on account of his Passion.

C. 13. p. 323.

On the rest of the Days, before the day of the Preparation, let every one of you eat at the ninth Hour, or at the Evening, or as every one is able.

C. 20. p. 326.

We enjoin you to fast every fourth Day of the Week, and every Day of the Preparation; and the surplusage of your Fast bestow upon the Needy.

L. vii. c. 23.

p. 369.

But let not your Fasts be with the Hypocrites, for they fast on the second and fifth Days of the Week. But do you either fast the intire five Days, or on the fourth Day of the Week, and on the Day of the Preparation; because on the fourth Day the Condemnation went out against the Lord, *Judas* then promising to betray him for Money; and you must fast the Day of the Preparation, because on that Day the Lord suffered the Death of the Cross, under *Pontius Pilate*.

If any Bishop, or Presbyter, or Deacon, or Reader, Can. lxix. or Singer, does not fast — the fourth Day of the Week, and the Day of the Preparation, let him be depriv'd; except he be hindred by Weakness of Body. But if he be one of the Laity, let him be suspended.

Hermas Simil. 5. §. 1. As I was fasting, and sitting down in a certain Mountain, and giving thanks unto God for all the things that he had done unto me; behold I saw the Shepherd sitting by me, and saying unto me, What has brought thee hither thus early in the Morning? I answered, Sir, To-day I keep a Station. He answered, What is a Station? I reply'd, It is a Fast. He said, What is that Fast? I answered, I fast as I have been wont to do. Ye know not, said he, what it is to fast unto God: Nor is this a Fast which ye fast, profiting nothing with God. Sir, said I, what makes you speak thus? He reply'd, I speak; because it is not the Fast which you think that you fast: but I will shew you what that is which is a compleat Fast, and acceptable unto God: Harken, said he, the Lord does not desire such a needless Fast; for by fasting in this manner thou advancest nothing in Righteousness: But the true Fast is this, Do nothing wickedly in thy Life; but serve God with a pure Mind; and keep his Commandments; and walk according to his Precepts; nor suffer any wicked Desire in thy Mind; and trust in the Lord that if thou dost these things, and fearest him, and abstaineest from every evil Work, thou shalt live unto God. If thou shalt do this, thou shalt perfect a great Fast, and an acceptable one unto the Lord.

§. 2. Harken unto the Similitude which I am about to propose unto thee, as to this matter, &c.

§. 3. I will expound all things unto thee whatsoever I have talked with thee, or shewn unto thee. Keep the Commandments of the Lord, and thou shalt be approved, and shalt be written in the number of those that keep his Commandments. But if besides those things which the Lord hath commanded, thou shalt add some good thing, thou shalt purchase to thy self a greater Dignity, and be in more Favour with the Lord than thou should otherwise have been,

If therefore thou shalt keep the Commandments of the Lord, and shalt add to them these Stations, thou shalt rejoice ; but especially if thou shalt keep them according to my commands. I said unto him, Sir, Whatsoever thou shalt command me, I will observe ; for I know that thou wilt be with me. I will, said he, be with thee, who hast taken up such a Resolution, and I will be with all those who purpose in like manner. This Fast, said he, whilst thou dost also observe the Commandments of the Lord, is exceeding good. Thus therefore shalt thou keep it. First of all take heed to thy self, and keep thy self from every wicked Act, and from every filthy Word, and from every hurtful Desire, and purify thy Sense from all the Vanity of this present World. If thou shalt observe these things, this Fast shall be such as it ought to be. Thus therefore do : Having performed what is before written, that day on which thou fastest thou shalt taste nothing at all, but Bread and Water ; and computing the Quantity of Food which thou art wont to eat upon other Days, thou shalt lay aside the Expence which thou shouldst have made that day, and give it unto the Widow, the Fatherless, and the Poor. And thus thou shalt perfect the Humility of thy Soul ; that he who receives of it may satisfy his Soul, and his Prayer may come up to the Lord God for thee. If therefore thou shalt thus accomplish thy Fast, as I command thee, thy Sacrifice shall be acceptable unto the Lord, and thy Fast shall be written. This Station thus performed is good, and pleasing, and acceptable unto the Lord. These things if thou shalt observe, with thy Children, and with all thy House, thou shalt be happy ; and whosoever, when they hear these things, shall do them, they also shall be happy ; and whatsoever they shall ask of the Lord, they shall receive it.

Clem. Alex. Strom. vii. p. 316. He knows the Mysteries of the Fast of these Days, I mean of *Wednesday* and *Friday* ; the one of which is denominated from *Mercury*, the other from *Venus*.

Tertul. de Orat. in calc. So also on our Stationary Days, the greater part think that there ought to

to be no interruption made by the Prayers at the Oblation; because the Station [or Fast] will be dissolv'd, by receiving the Lord's Body.

De Jejun. §. 1. p. 701. The *Psychici* [the Catholics] blame us that we keep Fasts of our own; that we usually lengthen out our Stations till the Evening, &c. — They object Novelty to us, which they determine to be unlawful; and to be esteemed Heresy, if it be deriv'd from human Presumption; or false Prophecy, if it be deriv'd from any Authority of a Spirit.

§. 2. They are positive that those days are allotted for fasting in the Gospel, wherein the Bridegroom was taken away from them; and that now those are the only Days appointed for the Fasts of Christians, upon the Abolition of those old ones under the Law and the Prophets. — That accordingly at other times fasting stands on another foot, and is left to every one's discretion, as their Circumstances shall require. That after this manner it was that the Apostles observ'd them, without imposing any other Yoke of Fasts that should be stated, and belong to all Christians in common; and that therefore this ought to be observ'd as to the Stations; which tho they do indeed belong to the fourth and sixth Days of the Week, yet do they go on without any positive Law, or continuance beyond the latter part of the Day; while the Prayers are generally over about the ninth Hour.

§. 10. p. 708. They do in the same manner accuse us of Innovation, as to our Stations, as unworthy; and that some of them are lengthen'd out till the Evening; and they say, that even this Duty is to be done at Mens own Discretion; and that it is not to be lengthened out beyond the ninth Hour, &c. — Not that we reject the Notice of the ninth Hour, which we have great regard to on the fourth and sixth Days of the Week: — which come from Tradition, and — want the Authority of Scripture.

§. 13. p. 711. You alledg, that the Solemnities of this Faith are appointed either by Scripture, or Tradition deriv'd from our Ancestors; and that we
are

are not to appoint any new Observances, on the account of the Unlawfulness of Innovation. Stand by this Answer if you can. For I find that you do fast at other times besides the Passover, before *those Days on which the Bridegroom was taken from them*; and that you interpose the half Fasts of your Stations; nay, that you do sometimes live upon Bread and Water, as you are dispos'd. So that your final Answer is, that these Observances are done at Discretion, not by Precept. You are then gone beyond the Bounds of Tradition, when you observe what was not Ordain'd.

§. 14. p. 712. Why then do we appropriate the fourth and sixth days of the Week to our Stations, and the Day of the Preparation [Friday] to fasting?

If you are to observe your Station, your Husband may appoint you to go that day to the Bath: If your Fasts are to be observ'd, your Husband may make a Feast the same Day. *Ad Uxor.* l. 2. c. 4. p. 189. — In Fastings and Stations, — *De Fug.* c. 1. p. 690.

Orig. Homil. 10 in Levit. Op. Lat. There is also another religious Method of Fasting, which is commended in the Writings of certain of the Apostles; for we have met with this Apostolical Passage in a certain small Book, Blessed is he who fasts on purpose that he may supply the Poor with Food: Such a Person's Fast is very acceptable to God, and is for certain very worthy; for he follows the Example of him, who laid down his Life for his Brethren. See *Constitut. L. vi. c. 1.*

Pet. Alex. Can. xv. No one can blame us for observing the fourth Day of the Week, and the Day of the Preparation; whereon it has been justly ordain'd, according to the Tradition, that we should fast: for the Fast on the fourth Day is on account of the Council that the *Jews* took on it for our Lord's betraying, and that on the Day of the Preparation, because on it he suffered for us.

Epiphanius, L. iii. Pref. p. 809. Aerius [the Heretick] forbids fasting on the fourth Day of the Week, and on the Day before the Sabbath, &c.

Heref.

Heret. lxxv. §. 6. p. 910. Who is there that does not agree that in all parts of the whole World the fourth Day of the Week, and the Day before the Sabbath, are Days of Fasting, determined in the Church? And if there were occasion to alledge it, the Constitution of the Apostles is plain; how they have ordain'd a perpetual Fast on the fourth Day, and the Day before the Sabbath, &c.

—Moreover, if the Apostles themselves had not spoke in their Constitution about this matter, of the fourth Day, and the Day before the Sabbath, we could otherwise demonstrate the same from all sorts of Evidence. But they write accurately about it.

—*Brev. Expos. Fid. §. 21, 22, 23. p. 1103* — 1107. The Assemblies for Worship are appointed by the Apostles on the fourth Day of the Week, and on the Day before the Sabbath, &c. — And on the fourth Day, and the Day before the Sabbath, they are continued till the ninth Hour; because early in the Morning, on the fourth Day, our Lord was seized on, and was crucified on the Day before the Sabbath; and the Apostles have deliver'd it to us, that these should be days for fasting. — And this Fast is observed through the whole Year in the same Holy Catholick Church; I mean, that of the fourth Day, and of the Day before the Sabbath, until the ninth Hour, &c.

Ethiopick Constitutions of Hippolytus. In my Essay on the Constitutions, p. 544 cap. 20. Of the Fast of the fourth and sixth Days of the Week.

Philostorgius in Photius, L. x. §. 12. Philostorgius says, that the Fast of the fourth Day of the Week, and of the Preparation, does not consist in a mere Abstinence from Flesh; but that it is determined by the Canons, that we take no sort of Food till the Evening.

Our Saviour would have us fast also; but would not have us fast the Bodily, but the Spiritual Fast; wherein is included the Abstinence from all that is Evil. Altho our People keep an outward Fast also; because even this, if done with Reason, may be of some advantage to the Soul; when it is done not out

Ptolemaus the Gnostick Heretick, Ad Floram ap. Epiph. Her. xxxiii. Sect. 7.

out of Imitation to some others, nor from Custom, nor with regard to a particular Day, as if it were the Work of a fixed Day; but when it includes the Commemoration of the true Fast; that those who are not able to keep that may, by means of the outward one, be put in mind of the true Fast.

Corollary. It appears by these antient Testimonies, compar'd with the original Laws in the Constitutions and Canons, that these *Stations* or longer Stay at the Religious Assemblies on *Wednesdays* and *Fridays*, were original Appointments and Practices deriv'd from the Apostles; but that the Degree of Abstinence or Fasting, and its Duration till the Even on those Days, was not originally look'd on as particularly commanded, at least not to all Christians, but left in good measure to their own Devotion: yet so that still even the strictest degree of fasting on any of those Days, if done as became the Gospel, would be very acceptable to God. Which seems to have been the case in other Laws or Appointments of the Gospel also, according to the purport of the Scriptures, and several places of the Constitutions.

F I N I S.

Supplement.

*Mr. Pfaffius's Account of the Fragments
of Irenæus, lately by him published.*

“ **T** H E S E Fragments of *Irenæus*, Bishop *Pref. in*
 “ of *Lyons*, which never before saw the *initia*
 “ Light, and which I here publish to
 “ the World, with my own Notes and
 “ Dissertations, were found in the King of *Si-*
 “ *cily's* Library at *Turin*. They were not all
 “ contain'd in one Book, but taken out of se-
 “ veral; such I mean as the *Greeks* have many
 “ different Names for; but which the *Latins*
 “ call *Catenæ*; in that Case, I mean, when they
 “ contain a continual Commentary upon any
 “ Book of the Bible, and set down different
 “ Facts or Passages out of the Fathers. Among
 “ these Collections, those Fragments seem'd to
 “ me the most considerable which bear the
 “ Name of *Irenæus*; and were so much the more
 “ valuable, because the Manuscripts themselves,
 “ whence I took them, appear to be of some An-
 “ tiquity. Yet did not I act so rashly in this
 “ Matter, as upon the bare seeing the Name of

“ *Irenæus* to pronounce them presently genuine,
 “ without a previous Examination. I brought
 “ them first to the Test of Criticism; that so I
 “ might be assured, and that without danger of
 “ mistake, what Judgment I was to pass upon
 “ them. Now the principal Argument for
 “ them, and that which affected me deeply with
 “ its own native Light, was that grave Way of
 “ Writing which was observable in these Frag-
 “ ments; such as was highly worthy of *Irenæus*;
 “ and was agreeable to his Age, *i. e.* to the Se-
 “ cond Century. Besides, this was confirm’d
 “ by that Agreement there was in them, both
 “ as to the Style and Contents, with what we
 “ find in *Irenæus*’s Books against the Heresies;
 “ which receives no small Light from these
 “ Passages; especially as to the Manner of the
 “ Oblation and Consecration of the Eucharist.
 “ Finally, The Integrity of those Manuscripts
 “ whence I have taken these Fragments, is ano-
 “ ther Evidence on the same Side. This I tried
 “ to the utmost, till I was quite weary, and
 “ found it liable to no suspicion at all: Since I
 “ saw that all those Passages out of the Fathers,
 “ which were therein alledg’d, and which I
 “ consulted, were truly alledg’d, and that almost
 “ exactly as they stand in the printed Editions;
 “ so many I mean as have been hitherto print-
 “ ed, and that under the true Names of the Au-
 “ thors to whom they belong, &c.

St. Justin

St. Justin Martyr's full Account of the
Christian Worship, Baptism, and the
Lord's Supper, soon after the Age of
the Apostles : with Notes,

οθ. **Ο**Ν τὸ πον δὲ
ἐνεδήξαμεν ἐ-
αυτοὺς τῷ Θεῷ κακοποι-
ησέντες διὰ τοῦ Χριστοῦ,
ἐξηγούμενοι ἵνα μὴ
τοῦτο πεισθαιπόντες, δο-
ξωμεν πονηροὺς εἶναι τὴν
ἐξηγήσειν ὅτι οὐ πει-
σώσι ἐν πεισίωσιν ἀληθῆ
ταῦτα τὰ ἐφ' ἡμῶν δι-
δασκόμενα

§. 79. **W**E shall now
declare af-
ter what manner we
(a) *Dedicated our selves*
to God, thro' Christ, in
our Renovation, lest,
if we should omit this,
we might seem to act
insincerely in our Ac-
count. As (b) many
then as are persuaded
by us, and do believe
what

(a) It is worth our Observation, that this is that very Form wherein of Old Time the *Catechumens*, who were preparing for Baptism, Consecrated themselves to God, when they were dismiss'd the Congregation: At which time the Deacon called aloud, among other things, to them thus: *Dedicate your selves to the only Unbegotten God, through his Christ.* Constitut. Apostol. VIII. 6. To which Form Justin does not only here allude, but in another Place also. Pag. 25. lin. 16. *We follow the only Unbegotten God, through his Son:* And pag. 49. lin. 10 *We have despised these their Gods, (as they call them,) through Jesus Christ: but have Dedicated our selves to the Unbegotten and Impassible God:* and so also pag. 95. lin. 1. [GRABE.]

(b) We have here and afterward a full Account of what were ever the Qualifications for Baptism in the Original State of Christianity; in exact Agreement with the New Testament, and with the Apostolical Constitutions. See my *Primitive Infant-Baptism Reviv'd.* [WHISTON.]

what we say and teach to be True, and are able to undertake to live accordingly, are instructed to (c) *fast and pray*, and to beg of God the forgiveness of their former Sins; while we also do *fast and pray with them*. After which we conduct them to a place (d) *where there is Water*; and there they are (e) regenerated, after the same manner of regeneration wherewith we our selves were regenerated. For this Washing in the Water is then done in the Name of the (f) *Father of the Universe*,

~~ῥα σὺ μὲν καὶ λεγόμενα
εἶναι, καὶ β. ἐν ἑταῖς δύ-
ναμις ὑποχινώται, δι' ἡγε-
μονίας τε καὶ αἰτεῖν πνεύ-
ματος ἁγίου τῷ Θεῷ τῷ
παρακαρτημένων, ἀφ' ἡ-
σιν διδάσκονται, ἡμῶν συ-
νδύομαι καὶ συνηγεμόν-
των αὐτοῖς ἐπειτα ἄρον-
ται ὑπὸ ἡμῶν ἐν ὕδατι
ῥεῖ, καὶ τελευτῶν ἀναγεννή-
σεως, ὅν καὶ ἡμεῖς αὐτοὶ
ἀνεγεννηθημεν ἀναγε-
ννόμενοι ἐπὶ ὁνόματι
τοῦ πατρὸς καὶ υἱοῦ
καὶ δαυτοῦ Θεοῦ, καὶ τοῦ
σωτῆρος ἡμῶν Ἰησοῦ Χρι-
στοῦ, καὶ ἐν ὁνόματι αἰῶν,
τὸ~~

(c) Clement. Constit. Apostol. VII. 22. Before Baptism, let him that is to be Baptized, Fast. [GRABE: And so was the Church to Fast with them before Easter, the only set Time for Baptism in the Constitutions. V. 13, 18, 19. [W.

(d) No *Baptistèreau* or Fonts yet in Churches, in the Days of Justin; as neither is there the least sign of any in the New Testament, or Apostolical Constitutions. [W.

(e) *Regeneration*, a known Term for Christian Baptism in Antiquity; but not as a bare Ceremony, but as expressive of that real internal Regeneration and Renovation which then accompanied it among Christians. [W.

(f) We may here, and all along in Justin every-where else observe, the peculiar Names, Appellations and Epithets of the Supreme God; such as, *The Father of the Universe: The Lord of the Universe: The God of the Universe: The Master of the Universe: The Unbegotten God: The Impassible God*, &c. which are so frequent in the Constitutions; but most of which are not found in the known Books of the New Testament. [W.

τὸ ἐν τῇ ὕδατι τότε γε-
 τεῖσθαι. καὶ ὁ
 Χρῆστος εἶπεν· ἂν μὴ ἀ-
 ναγεννηθῆτε, ἢ μὴ εἰσελ-
 θήτε εἰς τὴν βασιλείαν
 τοῦ Θεοῦ. (ὅτι καὶ
 ἀδύνατον ἐστὶν ταῖς μήτρας
 τοῦ πατρὸς τις ἀπαλ-
 γνησθῆναι καὶ γεννηθῆναι, φα-
 νερόν πάντων ἐστίν.) καὶ διὰ
 Ἡσαΐου τοῦ προφήτου, ὡς
 περιέγραψεν, εἰρηται,
 τίνα τέκνον φέρονται
 ταῖς ἀμαρτίας οἱ ἀμαρ-
 τήσαντες καὶ μετανόουντες.
 ἐλίσθουσιν ἔτι καὶ λέγουσιν,
 καὶ διὰ τὸ γενέσθαι· ἀφέ-
 λετε τὰς ποιμένας τοῦτο
 τοῦ ψυχῶν ὑμῶν, μά-
 λιστα καλὴν ποιῆσαι κρεί-
 νατε ὁρφανῶν, καὶ δικαιο-
 σατε χήρας· καὶ εὐτε,
 καὶ διαλεχθώμεθα, λέγει
 Κύριος. καὶ ἐάν ὡσιν αἱ
 ἀμαρτίαι ὑμῶν ὡς πορφυ-
 ρόν, ὥστε ἔρειον λευκαῖον·
 καὶ ἐάν ὡσιν ὡς κόκκινον,
 ὡς χιόνα λευκανθῶν. ἐάν
 μὴ εἰσακέσθῃτε με, μά-
 λιστα

niverse, the Lord God ;
 and of our Saviour Je-
 sus Christ ; and of the
 Holy Spirit. For so did
 Christ say, *Unless ye be* Joh. III.
born again, you shall not 3. 5.
enter into the Kingdom of
Heaven. (Now that 'tis
 impossible that those
 who are once born,
 should enter into their
Mother's Wombs again, is
 plain to all Men.) We
 are also told, as we have
 already observ'd, (g) by
 Isaiab the Prophet, by
 what means those that
 have sinned and are pe-
 nitent may escape their
 Sins. *Wash ye, be clean ;* Isai. I.
take away your wicked- 16-20.
nesses from your Souls ;
learn to do well ; judge the
Fatherless ; do justice to the
Widow. Come now, let us
 reason together, saith the
 Lord. And if your sins be
 as purple, I will make
 them as white as wool ;
 if they be as scarlet, I will
 make them as white as
 snow. But if ye will not
 hearken to me, the sword
 shall

(g) The beginning of this Text is quoted, as here, for
 Christian Baptism, in the Apostolical Constitutions, VIII. 9.
 but not in our New Testament. [W.

shall devour you: for the
mouth of the Lord hath
spoken it.

χαρεα υμας χαρεεται
το υδ σωμα Κυριου ελτι-
λινσε παυτα

§. 80. Now we have learn'd the Reason of this(*b*) Institution from the Apostles, and it is as follows. Because we were ignorant of our first Generation, and were begotten of Necessity, and deriv'd from our Parents, as all other Men are, and were bred up in wicked Customs, and evil Ways of Life; In order to our Deliverance from that State of Necessity and Ignorance, and to our Entrance on that of Choice and Knowledge; and in order to our obtaining the Remission of our former Sins in the Water: Those that bring the Person to the Water, Name over him (when he has chosen to be thus regenerated, and

11. Καὶ λήγον ἡ εἰς
 τῷ τῷ πρὸς τῷ ἁποστόλων
 ἐμαρτομεν τῷ τῷ ἐπει-
 δι τῷ πρὸς τῷ γένεσιν
 ἡμῶν ἀποστολῆς κατ' ἀ-
 νάγκην γέννημα ἡμεῖς
 ὑπερὸς πρὸς τῷ μίξιν
 τῷ τῷ πρὸς τῷ πρὸς
 ἀλλήλους καὶ ἐν ἐνδοσι
 φαύλοισι καὶ ποταμοῖς ἀ-
 νατροφαῖς γέννημα,
 ὅπως μὴ ἀνάγκης τέκνα
 μηδ' ἀγῆτας μένωμεν,
 ἀλλὰ φεραιρέτως καὶ
 ὁπίσθηται, ἀφ' ὧς τε
 ἀμαρτιῶν ὑπὲρ ὧν πρὸς
 ἡμαρτημὲν τῷ γέννημα ἐν
 τῷ ὑδατι, ἐπινομάζει
 τῷ ἐλθρομῷ ἀνεκλινηθῆ-
 ναι, καὶ μετάνοιαν ἐπὶ
 τοῖς ἡμαρτημῶν, τὸ τῷ
 πρὸς τῷ ὅλων καὶ δε-
 σπότε Θεῷ ὀνομα (αὐτὸ
 τῷ τῷ μόνον ὁπίσθηται,
 τῷ τῷ

(b) This Account of the Reason of Baptism, which best agrees with the Constitutions, VII. 39, &c. being here affirm'd by *Justin* to be deriv'd not from Human Reasoning, but from the *Apostles*, is so far a Confirmation of the Origin of those Constitutions, not from Men, but from Christ by his Apostles.] W.

τὴν ῥύσιν ἀπολαμβάνοντες ἅπαντες
 ἐν τῷ ὕδατι τοῦ ὕδατος. ὡς
 μαρτυρεῖ τὸ ἀρχαῖον Θεῶν
 ἔδεικται ἔχει εἰπεῖν· εἰ δὲ
 τις πολυμήσειεν (i) λέ-
 γειν, μεμνηθεὶς τῷ ἱσσω-
 τον μανίαν. καλεῖται δὲ
 τὸ τοῦ ὕδατος ῥωπισ-
 μός, ὡς ὁ φωτισμὸς τῶν
 διανοούντων τῷ ταῦτα
 μαθησάντων. καὶ ἐπ'
 ὀνόματος δὲ Ἰησοῦ Χριστοῦ
 τῷ βαπτισμῷ ἐν τῷ
 Πόντι Πιλάτῳ, καὶ ἐπ'
 ὀνόματι τοῦ πατρὸς αἰ-
 σῶντος, ὁ δὲ διὰ τῆς ὑπο-
 τῶν ἀποκαλύψεως ταῦτα
 τῷ Ἰησοῦ πάντας, ὁ φαν-
 ῖς ὁμοῦ καλεῖται.

and repents of his Sins,) the Name of the Father of the Universe, and the Lord God : Using no other than that bare Denomination for him: (for as to a Proper Name for that God who is *unspeakable*, no one can determine it : and if any one should be so hardy as to pretend to it, he must be entirely distracted.) Now this *Washing* is called (i) *Illumination*, because those that learn these things are thereby *illuminated* in their Understanding. The Person Illuminated is also (k) *Washed* in the Name of Jesus Christ,

(i) This Phrase of *Illumination* for Baptism, and *Illuminated* for Baptiz'd; and the Reason given for it by *Justin*, imply, that the Candidates were still first Instructed, and then Baptiz'd. Which Phrases and Accounts exactly agree with the New Testament, and with the Apostolical Constitutions. *Eph.* I. 18. *Heb.* VI. 4. X. 32. *Constitut.* VII. 39. VIII. 7, 13. II. 10. V. 6. [W.

(k) Read my Notes upon this Ceremony of *Washing* in Tom. I. *Spicileg. Patr.* Sec. II. pag. 241. and *Grotius's* Comment on *Matt.* XXVIII. 19. Where He sets down, among other Testimonies, a Passage of the Scholiast on *Horace's* first Epistle, which is exceeding Remarkable. *Thrice wash thyself purely; as they do who expiate themselves.* Which exactly agrees with the Manner of Baptism among the Primitive Christians, which was done with a *trine Immersion*. [GRABE.

Christ, (l) who was crucified under Pontius Pilate; and in the Name of the Holy Spirit; who by the Prophets foretold all things which concerned this Jesus.

§. 85. (m) After we have in this manner Washed the Person who is thus persuaded, and submits to our Doctrine, we lead him to the Brethren, as we call one another, where they are assembled; who then begin their (n) Common-Prayers, as well for themselves, as for the Person newly illuminated, and for the whole Church every-

πρὸς ἡμῶν δὲ τὸ
ἔστας ἔχοντες τὸν πνευμα-
τικόν, ὅτι τὸς λεγο-
μένους ἀδελφούς ἀγορεύ-
οντες. (ὁ) ἡμεῖς οὖν
ἐνταῦθα συνηθισμένοι
ἐσμεν, ὡς καὶ ἑαυτῶν, καὶ
τῶν φιλῶντων, καὶ ἁλ-
λων πανταχῶς πάντων
ἐν τῇ ἐκκλησίᾳ, ὅπως καὶ ἰαζώ-
μεθα τὰ ἀληθινὰ μα-
ρτυροῦντες

(l) This mention of our Lord's Crucifixion under Pontius Pilate; and of the Holy Ghost, as foretelling all things concerning him by the Prophets; and that as Parts of the Baptismal Solemnity, shews that Justin had regard to the Baptismal Creed or Profession, which is in the Constitutions, and wherein such things are mentioned; VII. 41. but does not confine himself to the bare Form of Baptism in the Scripture, which has not a word of them. Matt. XXVIII. 19. [W.]

(m) Here we see, that in Justin's Days they still brought the Person newly Baptiz'd immediately from Baptism, to the Congregation of the Faithful, and to the Lord's Supper: So that Confirmation, which ever preceded the Communion, must have been included under Baptism, as a part of that entire Solemnity of Initiation into Christianity; as indeed it ever appears to have been in the first Ages of all, according to the Constitutions. VII. 43, 44. VIII. 11, 12, 13. [W.]

(n) Justin calls these Common-Prayers, because all the Congregation pronounc'd them jointly with him that presided; tho

ὁντες, καὶ δι' ἑρῶν ἀ-
 γαδοῦ πολυφωνεῖ, καὶ
 φύλακες τῆς ἐσπεταλ-
 μύων ὑπερδύναμις, ὅπως
 ἡ αἰώνιος σωτηρία σω-
 δώμεν. ὁ δὲ ἅλως φιλή-
 ματι ἀσπαζόμεθα παυ-
 σάμενοι τῆς δόξης. ἔπει-
 τα προσάρε) καὶ προσ-
 εῴπι) τῆς ἀδελφῶν ἄρ-
 τος, καὶ ποτηρίου ὕδατος

very-where, with a loud
 Voice, that we may be
 thought worthy to learn
 that Doctrine which is
 true, and may be found
 Good Men by our
 Works, and Observers
 of the Commandments;
 that so we may obtain
 eternal Salvation. When
 we have ended these
 Prayers, we salute one
 another with (o) a Kiss.

After

tho' with a Voice somewhat lower than his; as He explains
 himself a little after, Pag. 131. lin. 19. in these Words: *We*
all in common rise up, and send up our Prayers. Now what these
 Prayers were, we may learn from the 8th Book of the *Aposto-*
lical Constitutions; where at the Conclusion of the 9th Chapter
 we read this Exhortation: *Let us with a united loud Voice* (as
 here *Justin*, with a loud Voice) *beseech God through his Christ.*
 Whereupon it follows, Chap. 10. *Let us pray for the Peace and*
happy Settlement of the World, and of the Holy Churches, &c.
 But those Petitions there do best of all agree with *Justin's*
 Words, which we find after the Middle of that Chapter: *Let*
us pray for our Brethren newly Enlightened; that the Lord may
strengthen and confirm them: — Let us pray one for another,
that, &c. — Let us pray for every Christian Soul. And to con-
 clude, *Let us Pray earnestly, and Dedicate our selves and one ano-*
ther to the Living God through his Christ. Of which last Phrase
 see my former Note. [GRABE. And hence we may un-
 derstand the meaning of the Deacon's Bidding Prayers in the
 Constitutions; viz. in order at first to Teach the Forms to the
 People, till they had them by heart: After which, that Way
 seems to have been laid aside in the Church. [W.

(o) So is it also in the *Apostolical Constitutions*; where after
 the Prayer in the 11th Chapter [just as it is here] it presently
 follows, *And let the Deacon say to all, Salute ye one another with*
the Holy Kiss. And let the Clergy salute the Bishop: The Men of
the Laity salute the Men: The Women, the Women. [GRABE.
 See Rom. X. 14, 16. 1 Cor. XVI. 20. 2 Cor. XIII. 12. 1 Thess.
 V. 26. 1 Pet. V. 14. [W.

After this there is offered to him that (p) Presides over the Brethren Bread; and a (q) Cup mixed of Water and Wine; who receiving them, gives Praise and Glory to the Father of the Universe, (r) through the Name of the Son, and of the Holy Spirit: and makes a (s) long Eucharistical

καὶ πρῶτος λαβὼν αἶνον ὃν δόξαν τῷ πατρὶ ὡς ὅλων διὰ τῆς ἐννοίας τῆς υἱῆς, καὶ τῆς ἁγίας πνεύματος τῆς ἀγάπης, ἀνεπέμψεν καὶ ὡς χαρίσαντες αὐτὸν τῷ καὶ πνεύματι τῷ ἁγίῳ παρ' αὐτοῦ ὅτι πάλιν ποιῇ. ἔ. (ὡς πρῶτος) τὰς ἐν-

(p) Πρεσβυς, The President, which is one of the Names in the Constitutions, VIII. 16. and in early Antiquity for a Bishop or a Presbyter; one of which it always was that Administred the Eucharist. [W.]

(q) Not only Justin, but others of the most ancient Fathers, do attest that the Primitive Christians Offered, according to Christ's Example, in his Institution of the Eucharist, not only Wine, but Wine and Water mixed together. Among them is Irenæus, V. 2. in my Notes upon which Place you may see more about this Matter. [GRABE.]

(r) This particular Mention of the Son and Holy Ghost in Justin, even in the highest Part of Christian Worship, together with that Subordinate or Ministerial manner, wherein they were therein Worshipped or Honoured; while at the same time the Father alone had the whole Solemn Service most humbly and affectionately offered Originally to himself, is here highly remarkable; and is in exact Agreement with the Constitution Liturgy; which is for certain the noblest and most excellent Form of Christian Devotion that ever was in the World. Nor can we but look upon this manner of Address as deriv'd from the same Constitutions; because there is no Warrant for the mention of the Holy Spirit either in Prayers or Doxologies in any of the known Books of the New Testament. [W.]

(s) The Gospels themselves assure us that our Saviour, at his Institution of the Sacrament of his Body, Took the Bread, and the Cup, and gave Thanks, MAT. XXVI. 26, 27. MAR. XIV. 23. LUK. XXII. 19. 1 COR. XI. 24. and Blessed, MARK XIV. 22.

St.

ὁ ἰσχυρὸς τῆς δόξης
 σου, παρὰ πνεύματος ἁγίου
 ἐν πνεύματι σου. Ἀμὲν.
 τὸ ὅτι Ἀμὲν καὶ ἑξῆς
 σου.

charistical Prayer for such
 great Blessings as we
 have receiv'd from him.
 And when He has end-
 ed

St. Paul also, 1 Cor. X. 16. makes mention of *The Cup of Blessing* which we Bless: in Chap. XVI. v. 16, &c. For if thou shalt Bless with the Spirit, how shall He that occupieth the room of the Unlearned say, Amen, upon thy Thanksgiving, since he understandeth not what thou sayest. Thou indeed verily givest Thanks well; but the other is not edified. That therefore which Christ and his Apostles did in the Celebration of this tremendous Mystery, that did their Successors, the Bishops of the several Churches, duly observe also; as Justin expressly affirms in this Period: which is exactly agreeable to the Apostles Words, as to the Manner wherein the Priest celebrated the Eucharist, and the People answered, *Amen*. Justin says farther, that this Celebration was done in a long Form. According to what Proclus says in his Treatise about the Tradition concerning the Divine Liturgy, or Eucharistical Service; That the Apostles themselves being sensible that the Mystical Celebration of the Lord's Body was Matter of Consolation, sang the Form thereto belonging very long and largely. (Nor are we to wonder at the word Sang; for, to say no more here, what we are told 1 Cor. XIV. of Singing, will alone prove that this was not very different from the Apostolical Practice:) In like manner, Chrysostom in his XXIVth Homily upon the first Epistle to the Corinthians, where he Comments upon the Words, *Cup of Blessing*, introduces the Apostle as speaking in this manner: *What is here said is no small matter: for when I speak of this Blessing, I lay open the Treasure of the Divine Bounty, and recall to mind those his great Benefits*. And to this Character of the Apostolical Blessing in Chrysostom, and in Justin of the Eucharist of the Primitive Christians, which here and Page 24. before he bestows on it, does that Form of the Eucharist excellently agree, which we have in the Apostolical Constitutions, VIII. 12. From whence Justin seems also to have taken the Phrase *ὁν διδάσκει*, as well as he is able: Of which presently. Afterwards indeed, as the Devotion of Christians grew cold, that long Form of Thanksgiving was somewhat shortened. But yet still the Two principal Blessings of God, our Creation and Redemption by Christ, with the Institution of this Sacramental Memorial, was ever celebrated; and Thanks were

† And Note that B. Aherbury in a ms Note in
 Clements famous Epistle, which I have seen, vouches
 for the Use of B. 34 refers [12] to part of a long
 Eucharistical Prayer in y^e Constitutions: & I think it high-
 ly probable that the (1) Prayers, and that Eucharistical one in
 particular, all the Peo-
 ple present make an
 Acclamation, by saying
 Amen. Now Amen in
 the Hebrew Tongue sig-
 nifies,

φωνή. τὸ ἔλεγο οὐρανί-
 νει. δι' αἰσιναντος δὲ
 τῷ προσώπῳ, καὶ ἐπευ-
 φημίσαντος παντὶς τῷ
 λαῷ, οἱ καλεσμένοι παρ'
 ἡμῶν δακνοῦν, διδάσκον
 ἐκείνῳ

were rendered to God for them, in compliance with the Ex-
 ample and Injunction of our Saviour himself, who did, with-
 out question, at his last Supper imitate the Benedictions used
 among the Jews. Now their Solemn Forms of Blessing
 God in the Participation of Bread and Wine, are thus reci-
 ted by Fagius, in his Commentary on Deut. VIII. Blessed be
 thou, O Lord our God, King of the World, who createst the fruit
 of the Vine. And again, Blessed be thou, O Lord our God, who
 producest Bread out of the Earth; and farther, We give thee
 Thanks, O Lord our God, because thou madest our Fathers to
 inherit this desirable Land, a good Land and a large; and
 because thou, O Lord our God, hast brought us out of the Land of
 Egypt, and hast redeemed us out of the House of Bondage, &c.
 We accordingly give Thanks to thee for all thy benefits, &c. In
 like manner then did our Saviour Bless God the Father for
 the Creation, and Redemption, not only of the Jewish Nation,
 but also of the whole Race of Mankind, by his Death; and
 Comanded his Apostles that they should do the same in
 Remembrance of him; and that especially they should shew
 forth his Death, Luk. XXII. 19. and 1 Cor. XI. 25, &c.
 Hence it is that all the ancient Liturgies, as also that English
 Liturgy which was set forth in the first Year of Edward VI.
 together with that prepared for the Scots, after the Repetition
 of the Words of Institution, and as it were in Compliance
 with their last Sentence, Do this in remembrance of me; ex-
 cellently add Words to this purpose; We therefore thy Servants,
 O Lord, being mindful of thy Son Jesus Christ, of his Passion, &c.
 To which Observation I shall only add this one thing, That
 all Catholick Christians, of all Ages, have concluded this Sa-
 cramentall Benediction with those Seraphick Words, Holy,
 Holy, &c. It seeming but right, that those who eat Angels
 Bread, should also sing the Hymn of Angels. [Grabe.]

(1) Besides, the Eucharistical, Justin assures us there were
 other Prayers put up by the Priest in the Celebration of these
 tremendous Mysteries; tho' he does not inform us what Things

or

ἐκείνῳ ᾧς παρόντων
μεταλαβὲν καὶ τῷ ὁ-
χαρισμῷ τοῦ ἁγίου καὶ
οὐνοῦ

nifies, *So be it.* After
this Eucharistical Ad-
dress of him that Pre-
sides, and the Acclama-
tion

or what Persons they had regard to. But then we may discover what they were by the most ancient Liturgies, and in some measure by other Means also. In that Prayer which is inserted in the forecited Place of the *Apostolical Constitutions*, and in every one of the ancient Liturgies, God is intreated, that *He will mercifully accept the Oblation of the Sacred Symbols, and will be pleas'd to sanctify the same Oblation, by sending down His Holy Spirit from Heaven.* And it is this Form of Consecrating the Bread and Wine, so very frequently mention'd by the Fathers, which *Basil the Great* had regard to, when he mentions τὰ τῆς ἐπικλησίως ῥήματα, or the *Solemn Words of Invocation*, as they are also called by *Irenaus* and Others; and enumerates them among the *Unwritten Apostolical Traditions*: De Spirit. S. Chap. XXVII. Nay indeed, it seems to me very probable, that the Apostle himself alludes to them, when *Rom. XV. 16.* he transfers these Liturgick Expressions to a Sacrifice improperly so called; and writes thus, *That I may be a Liturgick Minister of Jesus Christ for the Gentiles; Officiating, as in Sacred Things, about the Gospel of God; that the Oblation of the Gentiles may be acceptable, as sanctified by the Holy Ghost.* I shall add no more about this Form of Consecration, but that the same was prescribed both in the former *English*, and in the *Scotch Liturgy*. And then, as the *Jews* made it always a Matter of Conscience to recommend to God the State of *Jerusalem*, and of the Afflicted *Jewish Nation*, with all its Members who were under any Adversity, in their Prayers at Festival and other Solemnities, and to commemorate their Patriarchs and Forefathers who were deceas'd in the Faith; So did the Christians observe to do the same in their Prayers at the Holy Altar: As is exceeding plain in all the Liturgies of the Ancients; and in that Form which we have in the *Apostolical Constitutions*, VIII. 12, &c. Which with great Probability appears to be *Apostolical*; and is for certain exceeding Ancient. Which the Prayer that follows the Seraphick Hymn in the forecited Liturgy of the Church of *England* does very exactly imitate: and even that which goes before the proper Preface to that Hymn does follow in good measure at this Day. [GRABE. See the Learned *Pfaffius's* Notes on the Fragments of *Irenaus* above published, p. 355, &c.

That

οἱς ἐκ τῶν παρ' ἡμῶν
 ἐκ παλαιῶν διακόνων.

tion of all the People,
 those Officers whom we
 call (u) *Deacons*, distri-
 bute to every one pre-
 sent some of that Bread
 and Wine, and Water ;
 and carry some also to
 such as are absent.

πρὸς. Καὶ ἡ τροφή
 αὐτὴ καλεῖται παρ' ἡ-
 μῶν ἡ εὐχαριστία ἡ ἐδω-
 μένη.

Now this Food it self
 is called by us *The Eu-
 charist* : which it is
 not

That we may more clearly see whether this long *Eucha-
 ristical Prayer* here expressly mention'd by *Justin*, and plainly
 alluded to by *Irenaeus*, l. 9. was the same with, or agreeable to
 that long and admirable *Eucharistical Prayer*, now extant in the
Constitutions, VIII. 12. as *Dr. Grabe* justly allows it to be.
 Let us farther see in Two other Passages of the same *Justin*
 elsewhere what its Contents were, from his own Mouth. In
 the Place referr'd to under the former Note by *Dr. Grabe*,
Apol. I. §. 16. *Justin's* Words are these: We, as not ungrateful
 to God, do send up to him our Solemn Devotions and Hymns, for
 our Creation, and all the Provision that is made for our Health and
 Strength; for the Qualities of the various Sorts of Beings; and
 the Vicissitudes of the Seasons. We also send up our Petitions, that
 we may obtain that Immortality which is by Faith in him. And
 elsewhere, in his Dialogue with *Trypho*, p. 260. — The Bread
 of that *Eucharist*, which *Jesus Christ* our Lord delivered to us to
 celebrate in remembrance of his Passion, which He suffered for such
 Men as are purified in their Souls from all iniquity. That we may
 withal give Thanks to God, that He has Created the World, with
 all things that are therein, on the account of Man; and that He
 has delivered us from that wicked State wherein we were; and
 that He has utterly destroyed Principalities and Powers, by Him
 that was made possible, according to his Will. All which De-
 scriptions, when compar'd with the Original Standard in the
Constitutions, will make it evident that the Form used in
Justin's Days, was either the very same with, or exceeding
 like that in these *Constitutions*: for which I dare fairly ap-
 peal to every honest and observing Reader. [W.]

(u) Observe here, that the Office of *Deacons*, in the Days of
Justin,

ἀλλὰ μεταχειν· ἕξον
 ἔσιν, πρὶ πικρυνται ἀλη-
 θῆ εἶναι πρὶ δεδιδωμένης
 ὑφ' ἡμῶν, καὶ λουταμύνης
 τὸ ἱερόν· ἀφ' οὗτος ἀμαρ-
 τῶν καὶ ὡς ἀναγγέλλουσιν
 λειτερίαν, καὶ ὅπως βιώντι
 ὡς ὁ Χρῆστος παρέδωκεν.
 καὶ ὡς κοινὸν ἄρτον,
 καὶ οὗτον πόμα, ταῦ-
 τα λαμβάνοντες· ἀλλ'

ὁν

(a) not lawful for any
 one else to partake of
 but he that believes what
 we teach to be true ;
 he that is washed in that
 Laver which is appoint-
 ed for the Remission of
 Sins, and for Regenera-
 tion ; and he that lives
 according to the Laws
 which Christ has deli-
 vered. For we do not
 receive these Elements

com-

Justin, was not only to take care of the Poor, as in the *Acts*
 of the Apostles, VI. but also to assist the Bishop or Priest in
 Holy Ministrations ; particularly in the Distribution of the
 Eucharist : yet that they were not themselves to Offer or Con-
 secrate ; in exact Agreement with the Rules concerning them
 in the Constitutions, II. 57. III. 11, 20. VIII. 12, 28, 46.
 'Tis also well worth our Observation, that the Elements were
 by them distributed here to every one of the Communicants
 singly ; which is the direct Appointment in the Constitutions,
 VIII. 13. What Form was used at their Delivery, it is not
 here said ; but it seems to have been that in the Constitutions :
 where He that delivers the Bread, says, *The Body of Christ* :
 and He that receives it, says, *Amen*. He that delivers the Cup,
 says, *The Blood of Christ ; the Cup of Life* : and He that re-
 ceives, says, *Amen*, *ibid*. For as to this last Part of the Form,
 the *Amen*, said by him that received the Elements, which
 clearly refers to the former Words, said by him that deli-
 vered them, we have the express Testimony of *Cornelius Bi-*
shop of Rome, in the middle of the Third Century ; not only
 that they were delivered to every Communicant singly, but
 also that this *Amen* was still the Practice at *Rome* in his Days.
Euseb. H. E. VI. 23. p. 245. [W.]

(a) Here we have the *three Qualifications* for Admission to
 the Eucharist in the Days of Justin, *Faith, Baptism, and a Good*
Life ; exactly according to the Constitutions. Particularly
 we here find, that no Unbaptized Person could ever partake
 of the Communion : as is the Law in the Constitutions also,

VII. 25.

(b) as *common Bread*, or *common Drink*; but in like manner, as *Jesus Christ* our Saviour was incarnate by the Word of God, and took *Flesh and Blood* for our Salvation; So are we taught that this Food, which is consecrated by Thanksgiving & Prayer, appointed by his Word, are the *Flesh and Blood* of this Incarnate *Jesus*; by which Food thus changed our Blood and *Flesh* are nourish'd. For the *Apostles*, in those Records of theirs which are called *Gospels*, have declared that *Christ* gave this Command to them: That *He took Bread*; and when he had given thanks, he said, *Do this in remembrance of me. This is my Body.* Also that, *In like manner He took the Cup*; and when he had given thanks,

ὁν τρέπον διὰ λόγου Θεοῦ
σαρκωποινθεὶς Ἰησοῦς Χρι-
στὸς ὁ σωτὴρ ἡμῶν, καὶ
σάρκα καὶ αἷμα ὑπερ-
σωτηρίας ἡμῶν ἔδωκεν, ἑ-
κὼς καὶ τὴν δι' αὐτοῦ
λόγου τὴν πρὸς αὐτὸν δι-
χαρισμένην τερφίαν,
ὅς ἦς αἷμα καὶ σάρκα
καὶ μεταβολῶν τρέπον-
ται ἡμῶν, ἐκείνους τὴν
σαρκωποινθεὶτος Ἰησοῦ καὶ
σάρκα καὶ αἷμα ἐδοῦν ἡ-
μῖν εἶναι οἱ γὰρ ἀπόστο-
λοι ἐν ταῖς γενικαῖς
ἐν αὐτῶν ἀπομνημο-
νεύματι, ὡς καὶ ἐν
ἀγγελίᾳ, ἕως παρέ-
δωκεν ἐπιτάλῃ αὐ-
τοῖς τὴν Ἰησοῦν, λαβόν-
τα ἄρτον, εὐχαριστήσαν-
τα εἰπεῖν, τὸ τοιοῦτον
εἰς τὴν ἀνάμνησιν μου
καὶ τὸ ποτήριον ὁμοίως
λαβόντα καὶ εὐχαριστή-
σαντα εἰπεῖν, τὸ τοιοῦτον

VII. 25. And by Consequence, that the Children of Believing Parents are to be Baptiz'd among Christians, as well as those that are themselves first Profelyted to Christianity; otherwise they are not to be admitted to the Communion. [W.]

(b) So also says *Irenaeus*, IV. 34. *The Bread which is taken from the Earth, upon its receiving the Divine Consecration, is no longer*

το αἷμα μου ἡ μόνος
αὐτοῖς, μετὰ δὲ ἐνέμ.

thanks, he said, *This is my Blood; and distributed it only to them.* — As for

ἡμεῖς δὲ καὶ ταῦτα
λοιπὸν αἰεὶ ἔστων ἀλλή-
λους ἀναμνησκόμενοι. ἡ
οἱ ἔχοντες τοὺς λειπο-
μύνοις πάντες ἐπιχερ-
μεν, καὶ συνέσμεν, ἀλλή-
λοις αἰεὶ.

our selves, after this we do perpetually put one another in mind of these things. They also that are able among us, afford Assistance to all that are in Want; and we converse with one another perpetually.

ωζ'. Επὶ τῶν τε
οἷς

§. 87. (c) And in-
deed

longer *Common Bread* but the *Eucharist*: consisting of Two Things; the one Earthly, the other Heavenly. [GRABE.]

(c) The Right Reverend the (late) Bishop of Sarum, in his Exposition of the XXVIIIth Article of the Church of England, p. 334. writes with great Truth thus: "It cannot be denied, that in the most early Ages, *Justin* and *Irenaeus* did believe such a Sanctification of the Sacramental Elements, whereby a certain Divine Vertue was in them," which *Albertinus* in his 2d Book of the Sacrament of the Eucharist frequently acknowledges as to more of the Fathers also. Nay indeed, All of them do determine, that by the means of the Sacramental Consecration, all that Divine Grace, Spirit, and Virtue, which is inherent in the Body and Blood of the Lord, is sent down from Heaven upon the Bread and Wine; and that thereupon they are called, and are, *The Body and Blood of Christ*: as *St. John* was called, and was *Elias in Spirit and Power*, Luk. I. 17. (which is the Similitude whereby *Wicliff* Illustrated this Matter in his Theses:) or, as the Apostle, 1 Cor. XII. 27. writes, *You are the Body of Christ*: and Chap. VI. Verse 15. *Know ye not that your Bodies are the Members of Christ?* In as much as the Spirit of Christ resided in their Bodies. *Justin* therefore believed the Bread and Wine to be after the same manner the Flesh and Blood of the Lord; and thence affirm'd that *our Flesh* was nourished by them, on account that the Sacred Elements were converted into our Substance. [GRABE.]

.C

(d) *Justin*

deed in all our (d) Oblations we Bless the Maker of all Things, thro' his Son, Jesus Christ, and through the Holy Spirit. And on that Day which is called (e) Sunday, we have a common Assembly of all that live in the Cities, or in the Country :
Wherein

οἷς προσφερόμεθα θυλο-
γερμῶν πὶν ποιητῶν τῶ
πάντων διὰ τῆς ὑπὸ αὐτῆς
Ἰησοῦ Χριστοῦ καὶ διὰ πνεύ-
ματος ἁγίου καὶ τῆς
ἐκκλησίας λειτουργίας ἡμέ-
ρας πάντων καὶ πόλεις
ἢ ἀγρῶν μελούντων ἐπὶ
τὸ αὐτὸ συνέλευσιν γινέ-
σθαι καὶ τὰς ἀπομνημο-
νεύματα

(*) Justin had hitherto describ'd the Célébration of the first Communion after Baptism ; as Jerom somewhere calls it. But now he goes on to shew briefly, that the Celebration of every Eucharistical Sacrifice was the same. So that the foregoing Notes are to be consulted as to all the following Particulars. However, there are a very few Words or Phrases behind, which will still deserve some Remarks. [GRABE.

(d) Here we see, that in the Days of Justin there were two Kinds of Oblations among Christians ; the One those of the Bread, Wine, and Water, for the Eucharistical Sacrifice ; the Other such as were for the Maintenance of the Poor : but that both were solemnly Offered to God, with Thanksgiving ; and that with the distinct Mention of the Father, the Son, and the Holy Spirit, as before ; all in exact Agreement with the Constitutions, VIII. 11, 12, 30, 40. Nor will it be fit to omit here another more full Account in the same Justin elsewhere of the Eucharistical Oblation or Sacrifice, which he gives us in these Words : We are, says Justin, (Dialog. cum Tryph. p. 344.) the true Archieratical Stock, which belongs to God : As God does himself also bear witness, saying, That in every Place among the Gentiles they shall offer to me acceptable and pure Sacrifices, Mal. I. 11. Now God does not receive Sacrifices from any one but by his Priests : God does therefore prevent us, and attest that all those who through his Name offer those Sacrifices which Jesus Christ has delivered to be done ; I mean at the Eucharist of the Bread and of the Cup, which are Offered in every Place of the Earth by the Christians ; are acceptable to him. [W.

(f) Justin

~~ὅπου τῆς ἀποστόλων,
 ἢ τῆς ἀποστόλων τῆς
 προφητῶν ἀναγνώσε-
 ται, μέχρις ἐγχαρεί.
 εἴτα πανταμὴς τὸ ἀνα-
 γνῶσκοντος, ὁ προεσὶς
 διὰ λόγους καὶ νεανίσκων
 καὶ προεσὶς τῆς τῆς
 καλῶν τῶν μιμήσεως
 ποιῆται· ἐπὶ ταῖς ἀνιστά-
 μεθα κοινῇ πάντες, καὶ
 εὐχαρίστησιν· καὶ ὡς
 προ-~~

Wherein are (f) Read
 the Records of the A-
 postles, or the Writings
 of the Prophets, so far
 as the Time will permit.
 And when the (g) Rea-
 der leaves off, He that
 (b) Presides makes an
 Admonitory Discourse, and
 Exhorts us to the Imita-
 tion of such excellent
 Examples. After this
 We all in common (i)
 Rise up, and send up our
 Prayers:

a (F) Justin having hitherto given an Account of the Man-
 ner of Baptism, and of that Communion which accompanied
 the same, at what Time soever it was celebrated; now pro-
 ceeds more directly to give a distinct Account of the Lord's-
 day Publick Worship of the Faithful in his Days: tho' the more
 briefly, as having in good Part prevented himself already,
 by what his former Series had oblig'd him to mention before-
 hand. [W.

f (g) The first Part of the Sunday-Service in Justin's Days, as
 it is in the Constitutions also, began with the Reading the Sa-
 cred Writings of the Old or New Testament. Nor does it ap-
 pear that ever any other than such Sacred Books were read
 there in the first Ages; all exactly according to the Directi-
 ons in the Constitutions, II. 58. VIII. 5. Can. 85. [W.

g (#) There was, we see here, in the Days of Justin, a Church-
 Officer, called a Reader, distinct from the Priest and Deacon;
 whose Business it was solemnly to Read the Sacred Scriptures
 in publick: exactly according to the Constitutions, II. 57.
 VIII. 5, 22. [W.

h (k) After the Lessons taken out of the Scripture, and be-
 longing to the Reader, followed in Justin's Time, a serious Ex-
 hortation or Sermon: and this preach'd by the Bishop or Priest
 that presided: in exact Correspondence to the Direction in the
 Constitutions, Ibid. [W.

Prayers : and then, as we have said before, when we have done that Prayer, (k) Bread, (l) and Wine, and Water are Offered : and He who Presides also, sends up Prayers and Thanksgivings, (m) as well as he is able. And the People make the Acclamation, by saying Amen.

So

~~προσημν, παναμηνων
ημων της ευχαριστιας
προσφορας, η οϊνος, η
υδωρ : η δ προσεως ευ-
χαρις ομολογας η ευχα-
ριστιας, οση δυναμις αυτω,
ανωπωματς : η δ λαος
επευσθη χει, λεγων το
Αμην. η η διαδοσις η
η μεταληψις του τω
δ.~~

(*) After Sermon the Congregation all stood up on the Lord's-Day, in order to begin their Common-Prayers; as is the constant Rule in the Constitutions, II. 57, 59. VII. 3, 12. See Mark XI. 25. Luke XXI. 46. for all Lord's-Days. And 'tis remarkable, that in the former Account Justin says nothing of this upright Posture in Prayer, that Posture not being appointed for Worship on other Days in the Constitutions. [W.]

k (v) Justin's Account is here plain, that ordinarily no other Day but Sunday was allotted for the most Solemn and General Assemblies of Christians, when the Eucharist was Administred: and that it was so done every Sunday, and the Communion receiv'd by all the Faithful then present; in most exact Compliance with the Rules in the Constitutions, II. 59. VII. 30, 36. VIII. 4, &c. [W.]

(m) This Phrase οση δυναμις, as well as he is able, is perpetually Objected by the Enemies of Ecclesiastical Appointments against Stated Forms of Prayer. In Reply to which, Learned Men have said many Things; which need not be here repeated by me. I only add, that Justin both here and above, Page 23. li. 15. where he uses the same Phrase, seems to me to have had respect to those Words which He that Presided made use of, according to the Form set down in Apostolical Constitutions, VIII. 12. thus; We give thee thanks, O God Almighty, εχ' οσον οφειλομεν, αλλ' οσον δυναμεδα, not so well as we ought, but as well as we are able. Which Words surely don't belong to any peculiar Gift of Prayer wherewith any particular Person is endow'd; but to the general Ability of

εὐχαριστουμένων ἐκείνων
γίνεται, καὶ τοῖς ἑπαρθεῖσι
διὰ τῶν διακόνων πεμ-
πεται.

So distribution is made,
and every one partakes
of the Consecrated Ele-
ments: which are also
sent to such as are (n)
absent by the Deacons.

πῇ. Οἱ ὑπάρχοντες δὲ
καὶ βαλάντιοι καὶ πο-
ταίρες ἐκείνων τῶν ἐαυτῶν,
ὁ βέλτεται δίδωσι: καὶ
τὸ συλλεγόμενον ποτὶ
τὴν ποταίαν ἀποτίθει,
καὶ αὐτὸς ἐπικαρτεῖ ὁρ-
φανοὺς τε καὶ χήρας, καὶ
τοῖς διὰ νόσον ἢ δι' ἀλ-
λῃ

§. 88. (o) Now of
those that are wealthy,
and disposed, every one,
according to his free
Inclination, gives what
he pleases; and what is
collected is deposited
with him that presides;
and He it is who affords
Assistance to the Fa-
therless,

of giving Thanks to God. [GRABE. And since *Justin* only
twice uses the Phrase, and the Constitutions twice; and no
more, and both upon the very same Occasions, this Con-
jecture of Dr. *Grabe's* is highly probable; and thence 'tis also
highly probable those very Constitution Forms of Prayer were
used by the Church in the Days of *Justin*. *Just. Apol. I.*
§. 16. with *Constitut. VIII. 40.* *Just. Apol. I. §. 87.* with
Constitut. VIII. 12.

(n) This sending of part of the Eucharist to those that
were absent, is agreeable enough to the Rubrick, as we call
it, or to the Direction in the Constitutions; which is this, To
carry what remains of the Consecrated Elements, into the Ve-
stry, after the Service was over; and agreeable to the Peti-
tion put up in the Celebration it self, for such as are absent on
a just Cause, as if they were esteemed a part of that Congre-
gation also. [W.]

(o) This full Account of the Oblations for Charity is so near
to the very Words of the Constitution Rule, about the same
as deserves peculiar Remark. Hear the parallel Words of these
Constitutions, which are these, II. 25. Let the Bishop Dispense
in a right manner the Free-Will-Offerings, which are brought in on
account of the Poor, the Orphans, the Widows, the Afflicted, and
Strangers in distress. [W.]

therless, and to the Widows, and to those that either by Sicknes or otherwise are in want, and to such as are in Bonds, and to the Strangers that sojourn among us: and in general, He it is who is the Guardian of those that are in Poverty.

λίαν αἰτίαν λειπαρῶν τοῖς,
καὶ τοῖς ἐν δεσμοῖς ἔσσι,
καὶ τοῖς παρεπιδήμοις ἔσσι
ξένοις, καὶ ἀπλῶς τοῖς
ἐν χρεῖα ἔσσι. κηδεμῶν
γίνεται.

§. 89. Accordingly we all in general hold our Assemblies on Sunday. Since it is that first Day [of the Week] whereon God changed the Darknes and the Matter, and Made the World: And the very same Day did our Saviour Jesus Christ rise again from the Dead. For they crucified him the Day before Saturday: and (p) on the Day after Saturday, which is "Sunday, when he had
"appear'd to his Apostles
"and Disciples, he taught
"them these things, which
"we also have recommen-
"ded to your Consideration.

ἡμέραν κοινῇ πάντες
τὴν συνέλθουσιν πρὸς με-
θα' ἐπεὶ δὴ πρώτη ἔστιν
ἡμέρα, ἐν ᾗ Θεὸς τὸ
σκοτὸς καὶ τὴν ὑλίαν τρέ-
ψαι, κόσμον ἐποίησε· καὶ
Ἰησοῦς Χριστὸς ὁ ἡμέτερος
σωτὴρ τῇ αὐτῇ ἡμέρᾳ
ἐκ νεκρῶν ἀνέστη. τῇ γὰρ
παρὰ τῆς κρονικῆς ἐσαύ-
ρωσαν αὐτόν· καὶ τῇ μὲν
τὴν κρονικῇ, ἥτις ἔστιν
ἡλὶς ἡμέρα, φανεῖς τοῖς
ἀποστόλοις αὐτῷ καὶ μαθη-
ταῖς, εἰδίδασκε ταῦτα,
ἀπὸρ εἰς ὅτι σκεψιν καὶ
ὑμῖν ἀνεδώκεμα.

(p) These last Words of Justin are exceeding Remarkable, and in the highest Degree worthy of our Regard: viz. That the foregoing Account of the Christian Worship, Baptism, and

and the Eucharist, which *Justin* had been recommending to the Consideration of the Emperors and Senate of *Rome*, and which, as we have seen, is all along contained most exactly in the Apostolical Constitutions, and but little of it is so much as mention'd in the known Books of the New Testament, declares what was not deriv'd from *human*, no not from *meer Apostolical Appointment*; but was taught by *Jesus Christ himself*: and that not before, but after his Resurrection: in the most surprizing Agreement with the whole Purport of those Constitutions; which profess to be deriv'd by the Apostles from Christ, in the same Manner, and at the same Time also.

[V. 7, 19. See *Matth. XXVI. 18, 19, 20. Acts I. 3.*]

I add, that what *Justin* here says, is also confirm'd by a parallel Place in *Tertullian*; and that in Words very agreeable to these before us: *Christ*, says *Tertullian*, *Apolog. p. 22. continued with some of his Disciples in Galilee, a Region of Judæa, forty days; Teaching them what they were to teach others. After which, when he had Ordained them to the Office of Preaching through the World, he was taken up to Heaven in a Cloud.* And *St. Cyprian* has almost the same Words, *De Idol. Vanit.* Nor will it be improper to add here some more Testimonies to the same purpose. The first shall confirm the Sacred Authority of the Baptismal Renunciation and Profession; which are omitted in *Justin's* brief Account, tho' indisputable in all other Antiquity; and that in Confirmation of the Constitution Form also. For these are *Tertullian's* Words: *That no one may think, that what I say is only by way of Inference or Human Reasoning, I will have recourse to the PRINCIPAL AUTHORITY, which is that of our Sealing in Baptism; When we are entred the Water, and do profess our Christian Faith, in Legis sue Verba, in the Words of the Christian Law, we openly declare with our own Mouth, That we Renounce the Devil, and his Pomp, and his Angels, De Spect. §. 4.* Whence it appears plain, That that Baptismal Renunciation and Creed, even for the main as now in the Constitutions, which yet is no-where in the known Books of the New Testament, was then the PRINCIPAL AUTHORITY among Christians, and look'd upon to be the very Words of the Christian Law it self: and elsewhere, speaking of the same Baptismal Creed or Profession, which He thrice sets down as the Rule of Truth or Faith, and all in Agreement with that in the Constitutions; *We readily, says he, shew our Prescription to the Corrupters of our Religion; that Rule of Truth which came from Christ; and has been transmitted down by his Companions. Apolog. §. 47.* And again, *This Rule, as shall be proved, was Instituted by Christ, De Præscript. §. 14.* And again,

In the same Book, §. 37. *If we walk according to that Rule [of Faith] which the Church has deliver'd from the Apostles, the Apostles from Christ, and Christ from God.* And in another Place more generally, We are not at liberty to introduce any Practice according as we please, nor to choose what any one else has introduc'd as he pleas'd. We have the Apostles of the Lord for our Authors; who did not themselves choose or introduce any thing as they pleas'd; but faithfully deliver'd that Discipline to the Nations which they receiv'd from Christ. [Note, The Words to the Nations or Gentiles; for to them are our Constitutions Address'd, *Præf.*] *De Præscript.* §. 8. And elsewhere: In the first Place lay down this; That there was One certain Rule appointed by Christ, which the Nations [N.B.] are bound to believe; and are therefore to search for, that when they have found it, they may believe it. Now of one certain Rule, the Inquiry cannot be infinite. Thou must seek till thou hast found; and must believe after thou hast found. Nor hast thou any thing to do farther, but to keep what thou hast believed; while thou withal believest this, that thou art not oblig'd to believe any thing else; and by consequence to seek for nothing else, when once thou hast found and believed what was appointed by him; since He does not command thee to seek for any thing else, but for what He has appointed. *De Præscript.* §. 9. and afterwards. Here we take the Rise of our Præscription; That if the Lord Jesus Christ sent any to Preach, we are not to receive any Preachers besides those whom Christ appointed: Since No one knows the Father but the Son; and he to whom the Son reveals him, *Luk. X. 22.* Nor does the Son seem to have reveal'd [his Doctrine] to any Others, but to those Apostles whom He sent to Preach; and certainly to Preach that which he had reveal'd to them. But then, what it was they Preached; i. e. what Christ reveal'd to them, I shall here undertake to shew, that it ought not otherwise to be now sought for, than from those very Churches which the Apostles themselves founded; and from their Preaching to them, both by Word of Mouth, as we say, and afterward by their Epistles. [Note, the Gospels are here omitted by Tertullian; as not at all containing what was then called the Preaching of the Apostles. *Constitut. VI. 11.*] If this be so, it is thence certain, that every Doctrine which agrees with the Mother-Churches, the Origins of our Faith, is to be esteem'd True; because they, without question, do retain that Doctrine which the Churches received from the Apostles; the Apostles from Christ; and Christ from God: And that every Doctrine is before-hand to be esteem'd utterly false, which is opposite to that Truth of the Churches, and
of

of the Apostles, and of Christ, and of God, *Or.* §. 21. And again, *We walk in that Rule* which the Church deliver'd from the Apostles, the Apostles from Christ, and Christ from God, §. 37. Thus also *St. Cyprian*; [*Epist. ad Cæcil.*] Altho' I know, *says He*, that a great Part of the Bishops, who by Divine Favour are set over the Churches of the Lord, do retain the *Rule of Evangelical Truth*, and of the *Tradition of the Lord*. Nor do regard any *human and novel Institution*, but keep close to what Christ both commanded and practiced; Yet because there are some who, either out of Ignorance, or Simplicity, in the Consecration of the Cup of the Lord, and Distribution of it to the Laity, do not do what Jesus Christ, our God and Lord, the *Author and Teacher of this Sacrifice*, did and taught, [*i. e.* mixing Wine with Water;] I thought it would be but a piece of Religion, and necessary for me to write this Letter to you, about that Matter; that so in case any one be still entangled in that Error, he may perceive the Truth, and may return to the *Root and Origin of the Lord's Tradition*, &c. [largely and fully: See the whole Epistle. He has also many other remarkable Passages elsewhere to the same purpose; and that in the Case of those Rules which are only in the Constitutions, as well as those that are also in the New Testament.] Nay, *Polycrates*, Bishop of *Ephesus*, One much older than *Cyprian*, or even *Tertullian*, [*Euseb. H. E. V. 24.*] when he speaks of that first Tradictionary Rule for the Observation of *Easter*, which was in *Epiphanius's* Copy of the Apostolical Constitutions, but is not at all in the known Books of the New Testament, calls Obedience to that Rule, *Observing Easter according to the Gospel; without any Transgression: and Following the Rule of Faith: and an Instance of Obedience to God rather than to Men.*

N. B. That we may see, that the earlier we go in Antiquity, the more exactly were the Rules, and the very Language of the Constitutions observ'd, even by an Apostle, and a Disciple of the Apostles; I shall here produce a most excellent Passage out of the same Constitutions, and confirm its being genuine from both those Authorities. The Words are these, II. 20.

“ *Do thou seek for that which is lost; that is, do not*
 “ *suffer that which desponds of its Salvation, by*
 “ *reason of the Multitude of its Offences, utter-*

" ly to perish. Bring it back by Admonition ;
 " Exhort it to be watchful, and insinuate Hope :
 " Not permitting it to say that which was said
 " by some, *Our Impieties are upon us, and we pine*
 " *away in them ; How shall we then live ?* Ezek.
 " XXXIII. 10. As far as possible therefore, let
 " the Bishop make the Offence his own ; and
 " say to the Sinner ; Do thou but return, and I
 " will undertake to suffer Death for thee ; as
 " our Lord suffered Death for me, and for all
 " Men, &c." How exactly this Exhortation
 was comply'd with by St. *John* himself, we have
 a famous Example in *Eusebius*, from *Clement* of
Alexandria, and still extant in them both : I
 mean in the Case of a new Convert to Christia-
 nity, who was afterward unhappily seduced by
 evil Company, and became the Captain of a
 Band of Robbers, and was yet in a surprizing
 Manner recover'd again by St. *John*. The
 whole History coming from so authentick and
 so ancient an Author as *Clement* highly deserves
 the perusal of all ; and especially with regard to
 the great Exactness there is between the Apo-
 stolical Rule or Exhortation in the Constituti-
 ons, and the Apostolical Practice by St. *John*.
 But what I desire may be most of all remark'd,
 are, the Last Words of the Rule, as here set
 down ; and the particular Language of St. *John*
 according to them : *As far as possible therefore, say*
the Constitutions, let the Bishop make the Offence
his own, and say to the Sinner ; Do thou but return,
and I will undertake to suffer Death for thee ; as our
Lord suffered Death for me, and for all Men. And,
 says St. *John* to the Thief, *I will give an account*
to Christ for thee. If there be occasion, I will willingly
suffer that Death which belongs to thee ; as the Lord
suffered Death for us. I will give my Soul a Ransom
 for

Clem. A-
 lex. Quis
 Dives Sal-
 vetur. S.
 42. & Eu-
 geb. H. E.
 III. 23.

for thee. Nor is the Sacredness of this Language in the Constitutions a little confirm'd by an Apostolical Person also, Ignatius, Bishop of Antioch, who so often in his Larger or Genuine Epistles, and sometimes in the Smaller also, uses the like Phrase *ἀντίλυτρον ἰσθί*, *My Soul be a Ransom for theirs who observe the Laws of the Gospel*: and this especially as to such Laws as are almost peculiar to the Constitutions.

Ad Eph.
§. 21. Ad
Smyrn. §.
10. Ad
Polycarp.
§. 2, 6. Ad
Antioch.
§. 7. Ad
Heron. §. 9.

N. B. If any wonder that I here take it for granted that the *Larger* are evidently the *Genuine* Epistles of Ignatius; while they may imagine that the Learned are yet of another Mind; I shall venture, by way of Reply, to foretell, that as to the really Learned and Judicious, when they once take courage to examine, and speak their Mind freely in that Matter, they will for certain reject the Smaller, and receive the Larger Copy of those Epistles: And to confirm that Prediction, I shall give an Example in no less a Critick than Dr. Bentley himself; who in his remarkable Sermon upon *Popery*, Nov. the 5th. last, 1714. preach'd before the University of Cambridge, and since printed, has already openly confess'd those Larger Epistles to be Genuine, by citing one of them as St. Ignatius's own Epistle, in these Words. 'So that Ignatius, where he Paraphrases our Text, calls them [*those Corrupters of the Word of God for filthy Lucre,*] *χεῖρέμποροι*, in an elegant Compound; *Χεῖρέμποροι*, says He, τὸν λόγον χαπιλεύοντες, καὶ τὸν Ἰησοῦν πωλύντες *Traffickers and Traders in the Gospel, Sellers of Christ*. [Ep. ad Magnes. §. 9. Vid. ad Trall. §. 6.] And Note, that the Smaller Epistles have nothing like these Words, but the Larger have them *verbatim*. This Citation is the more considerable, because, as I have been inform'd, Dr. Bentley some time since did examine that

Page 5.

Matter, and upon such Examination clearly preferr'd the Larger Epistles: And because when He allows them, He cannot be insensible of the vast Consequences of such a Concession; which are no other than the giving up to me all that I insist on; namely, that the Doctrines of late stiled *Arian*, which are certainly those of the Larger Epistles of *Ignatius*, are the *Original Doctrines of Christianity*; and that the Constitutions of the Apostles, whence those Epistles are mainly taken, are in general really *Genuine and Apostolical*. These are the natural Consequences of this eminent Concession of Dr. *Bentley's*; and if He does not own any part of my Information or Reasoning to be just, I and the Publick shall have just Cause to expect not only his *Declaration*, but his *Reasons* also to the contrary. [See this fully confirmed in my III. Track pag. 4]

N. B. But lest any one should still wonder that Books so much conceal'd among Christians, as most certainly the Eight Books of the Apostolical Constitutions were for some Centuries, should yet be really Genuine; I will here produce a Testimony from *Origen* against *Celsus*; which plainly implies, that there were some such concealed Books among them. *Celsus* had asked this question; "How shall we know such a God as is Incomprehensible to the Senses? Or, what is possible to be learned without Sensation?" *Origen* replies in these Words; "It is written, not in the concealed Books, and such as are read but by a few, and those among the Inquisitive only, but in the more Publick ones; that, The Invisible things of God are seen; being understood from the Creation of the World, by the things that were made." Which supposes he could have quoted such concealed Books, which were then among

VII. p.
856.

Rom. I. 20.

among the Christians against *Celsus* in this Point, if he had thought it proper so to do: Which Character can hardly belong to any but to these Eight Books of the Constitutions; or perhaps to the Recognitions also; and does exactly agree with them.

N. B. And now, after all, if it be still wondered at, that there should be any conceal'd authentick Rule of Truth or Faith, any Secret Constitutions in the Church besides the Publick Books of the New Testament, which could be of equal Authority with them; nay, and such as according to which the particular Texts of the Old and New Testament were frequently to be themselves understood, and Heresies prevented in the Church, I desire that the Inquisitive Reader will impartially peruse these following Passages of early Christian Antiquity, among a much greater Number which might be produc'd upon this Occasion; and then honestly declare, whether they do not fully prove what I have so long asserted about this Matter.

First let us hear *Irenæus*: He that preserves in himself, *says He*, the immoveable Rule of Faith, which he has receiv'd by Baptism, will understand the meaning of the Names and Phrases, and Parables [in Scripture:] and will not embrace this blasphemous Hypothesis [of the *Valentinians*.] [What that Rule of Faith was, see my *Scheme of the Ancient Creeds*.] We may then, all of us that are desirous to see the Truth, in every Church discover the Tradition of the Apostles, which is made manifest over all the World. And we are able to enumerate those who were Ordained Bishops in the Churches, by the Apostles; and who have been their Successors down to our Times; who never taught nor knew such Doctrines

*Iren. I. i.
P. 44*

Iren. III. 3.

*See Constitut. VII.
46.*

Arines as these Men are so mad as to introduce; For if the Apostles had known any *concealed Mysteries*, which they taught those that were perfect, separately and privately from the rest; to be sure they would in the first place have deliver'd them to these *Bishops*, to whom they committed the Churches themselves. For they were desirous that these might be perfect, and unproveable in all things whom they left for their Successors, and to whom they delegated their own Authority. Upon whose careful Management great Advantage would arise; and upon whose Failure would come the most deplorable Mischiefs, &c. — When therefore the Blessed Apostles [*Peter and Paul*] first founded, and afterward settled this Church [*of Rome*], they intrusted the Episcopal Administration to *Linus*. — After him *Clement* was constituted Bishop in the third place from the Apostles, who both saw the Blessed Apostles, and Conversed with them, and had still the *Preaching of the Apostles* sounding in his Ears, and before his Eyes. And not He alone; for there were till then many remaining who had been taught by the Apostles, &c. — By this regular Order, and by this Succession [*of Bishops*], both the *Tradition* deriv'd from the Apostles in the Church, and the *Preaching of the Truth*, has been convey'd to us.

Ibid.

See Constitut. VI. 11.

C. 5. p. 205.

-noD w2
JIV Jund

Seeing therefore these Demonstrations are so convincing, we ought not to seek for the Truth elsewhere, which it is easy to have from the Church: Since the Apostles have most copiously laid up therein, as in a rich Treasury, all the True Doctrines of the Gospel; that so every one that pleases might take thence the Drink of Life. For 'tis the Church that is the Entrance into Life; and all the rest are *Thieves and Robbers*.

bers. For which Reason we are oblig'd to avoid them; but with the utmost Zeal to embrace what is in the Church; and to lay hold on the *Tradition of the Truth*. For give me leave to suppose, that some Persons should have Disputes about any Question of lesser Consequence; would it not be their Duty to have recourse to the most ancient Churches, wherein the Apostles conversed; and from them to draw their certain Determination of that Question? Nay farther, Suppose that the Apostles had not left us the *Scriptures*; should we not be oblig'd to follow that *Rule of Tradition* which they deliver'd to those to whom they committed the Churches? Which *Rule* is assented to by many Nations of *Barbarians* that Believe in Christ: Having Salvation written by the Spirit in their Hearts, without Paper and Ink; and preserving diligently the *Ancient Tradition*: — Since therefore such is that *Tradition* deriv'd from the Apostles, which is in the Church, and is still preserv'd among us, let us return to that Sort of Demonstration which is taken from the *Scriptures*, &c.

C. 5. P.
206.

Wherefore it is our Duty to be obedient to those Presbyters who are in the Church; those I mean who are deriv'd by Succession from the Apostles; as we have demonstrated: Who have receiv'd, together with their Episcopacy, the certain Gift [*χάρισμα*] of the Truth, according to the Father's good Pleasure. It is also our Duty to have a watchful Eye upon the rest, who depart from that *Original Succession*, and have their Assemblies any-where else, as *Hereticks*, of dangerous Opinions; or as *Schismatics* puff'd up with Pride, and a fond Opinion of themselves; or, lastly, as *Hypocrites*, who separate for Gain, or Vain-glory. All these have fallen from the Truth.

Iren. IV.
43.

• Now

C. 45.

1 Cor. XII.
28.

See Const.
VII. 46.

Now where any one may find such [good Presbyters or Bishops,] Paul informs us, when He says, *God has set in the Church first Apostles, secondly Prophets, thirdly Teachers.* Where then these Gifts [*χαρίσματα*] of the Lord are found, there 'tis our Duty to learn the Truth; among whom is that *Ecclesiastical Succession which is deriv'd from the Apostles*; and where there is a sound and unblamable Conversation, with sincere and uncorrupt Doctrines. For these are they who preserve our Belief in One God, who made All things; and improve our Love to the Son of God, who has undertaken so important a Dispensation on our account; and these Expound the Scriptures to us without peril.

C. 52.

See Recon-
cogn. I. §.
21. 74.

After this every Part of our Doctrines will be clear to him, in case he will diligently read the Scripture with their Assistance, who are Presbyters in the Church; and among whom is the *Apostolical Doctrine*; as we have demonstrated.

C. 63.

See Const.
VI. 46.

See Const.
II. 57. VI.
16. Can.
85.

The True *γνώσις* [or Compleat Knowledge of a perfect Christian,] is the *Doctrine of the Apostles*, and the *Original Settlement* of the Church throughout all the World; and the Form of the Body of Christ, according to the *Succession of Bishops*; to whom they Committed the Church in every Place: the compleat System of which Knowledge has been preserv'd, and is come down to us, without any forging of Scriptures: admitting neither of Addition or Diminution: where the True Reading is retain'd without Falsification; and there is an authentick and careful Exposition according to the true Text; without Peril, and without Blaspemy. Let us next hear *Clement of Alexandria*.

Clem. A-
lex. Pæd-
dag. III.
p. 264.

The Pædagogus, says He, has gone over these few Texts of the *Holy Scriptures* themselves, out of many, for a *Specimen*; and recommends them to his

his Children ; by which, if I may say so much, Wickedness is entirely cut down, and taken away. But there are a vast Number of Instructions which belong to particular Persons, which are written in the *Holy Books* ; some concerning Presbyters, others concerning Bishops, others Deacons, and others Widows ; which I shall take another Time to discourse upon. There are other Instructions also, which those that peruse them may be improved by, and which are many of them included under an Ænigmatical, and many under a Parabolical way of Discourse. But 'tis not, says the *Pædagogue*, my Business to explain these any farther. We want a Teacher to Explain to us those Sacred Instructions ; to whom we must have recourse. [This Account does not fully agree to any *Sacred Books*, but to the Constitutions ; there being no Precepts in the known Books of the New Testament peculiar to Bishops, as distinct from Presbyters ; as there are in the Constitutions : and no small Part of the other Instructions in these Three Books of *Clement's Pædagogue* being in the Constitutions, but not in the known Books of the New Testament.]

Constitut.
I. per tot.

This sort of Improvement is Twofold ; the one *without writing*, the other *by writing*.

Strom. I.
P. 273.

But he that has the Eye of his Mind darkned with a bad Education, and false Doctrine, let him go to his proper Light ; to that *Truth which declares in Writing the unwritten Mysteries*.

P. 274.

When I had met with my last Master, [*Pantæmus*] (who yet was the first in Authority,) I acquiesced upon finding this *Egyptian* in Retirement ; who was really a *Sicilian Bee*, that gathered together the Flowers from the Prophetick and Apostolick Meadow, and inspired into the

Ibid. &
ap. Euseb.
H. E. V.
11.

Minds of his Hearers a certain sincere *Mystical Knowledge*.

P. 275.

Now these Masters preserved the *True Tradition* of the Blessed Doctrine [of Christ,] as having deriv'd it down, like as a Son does from his Father, from the Holy Apostles, *Peter, James, John, and Paul*; (tho' few Sons are like their Fathers.) Now these Seeds that came from our Forefathers, and from the Apostles, have been deriv'd down to us. And I am very sensible that these Masters will rejoice; I don't mean at the Exposition of these Precepts, but at the Observation of them, according to their real Intention. For this Description of them is, I suppose, the Business of a Soul that desires to Observe the *Blessed Tradition*, without Tergiversation. — Our Lord permitted those who were capable of them to partake of these Divine Mysteries, and of that Holy Light: And then he did *not* reveal that *to many*, which was not proper for *many*, but to those *few* whom he knew to be disposed for it, and who were able both to receive it, and to frame themselves accordingly. But for the *Secret Mysteries*, as God himself, they are believed from *verbal*, and not from *written* Instructions. Yet if any alledge that 'tis *written*, *There is nothing secret but what shall be made manifest*, and *nothing covered, but what shall be reveal'd*. Let him hear what we say: That to him who hears in secret, what was secret, shall be manifested, by this Oracle which divinely discloses it; and to him that is capable of receiving the *Traditions* in a covert manner, what is covered shall be revealed, as the Truth; and what is conceal'd as to *the many*, shall be made manifest to *the few*. For wherefore is it, that all do not know the Truth? and wherefore is it, that Righteousness

Matt. X.
26.

is not beloved, if Righteousness belong to all? Now the Mysteries are delivered in a Mystical way; that He that speaks may have in his Mouth what to say; or rather not in his Words, but in his Mind, &c.

This grave and pure Conversation discovering our Love to Mankind, according to *Clement*, seeks the Common Good; whether it bears Witness as a Martyr; or whether it instructs by Deeds, or by Words; and by Words in a double Acceptation; as it includes both the *Unwritten* and the *Written Doctrine*. IV. p. 518.

For which Reason our Institution is called *Illumination*, which makes manifest what was conceal'd; while a Master alone takes away the Covering which lay over the Ark. V. p. 578.

We dare immediately affirm, (for this is the Faith of the true Gnostick,) that such an one knows all things, and comprehends all things, with a firm Apprehension, even such as belong to what is too hard for us; and which indeed are peculiar to a true Gnostick: Such as were *James*, *Peter*, *John*, and *Paul*, and the rest of the Apostles; And elsewhere. VI. p. 648.

Peter, *James* and *John*, did not, after our Saviour's Resurrection, as more honour'd by the Lord, pretend to the superior Dignity; but chose *James* the Just, Bishop of *Jerusalem*: And afterward, The Lord, *says he*, after his Resurrection, imparted the *gnōsis*, Mystical Knowledge to *James* the Just, to *John*, and *Peter*; and these Delivered it to the rest of the Apostles; and those Apostles to the Seventy; of which Number *Barnabas* was one. Euseb. H. E. II. 1.

N. B. These four Apostles here, and a little above, particularly named by *Clement*, as having the *gnōsis*, or Mystical Knowledge Originally delivered to them, and as it seems the Commission

See Constit.
tut. VII.
45.

Vol. IV. c.
3. p. 230.
P. 676.

See Constit.
tut. II. 5.

Ibid. p.
679.

Tertull. de
Virgin.
Veland.
§. 16.

mission to make Bishops also in a peculiar manner, are those very Apostles which are principally mention'd as concern'd in the Constitutions ; and by whom alone , with *Peter's* and *Paul's* Companions, *Mark* and *Luke* ; all the Apostolical Bishops there enumerated were made, as I have elsewhere observ'd ; which seems to me highly remarkable.

The Scripture says, *All things are right to those that understand ; i. e. to those who receive and preserve that Exposition of the Scriptures which is made manifest by him, [Christ,] according to the Ecclesiastical Rule.* Now the Ecclesiastical Rule is the Conspiracy and Consent of the Law and of the Prophets, with that Covenant which was deliver'd at the Advent of our Lord.

Moreover, *Isaias* the Prophet is commanded to take a *New Book*, and write some things in it, or the *Holy Mystical Knowledge*. The Spirit foretelling thereby, that it was to be discover'd by an Exposition of the Scriptures, which was afterward to be made, and was at that time *unwritten* ; because it was not then known : for it was from the beginning communicated only to those that had understanding : Our Saviour teaching it to the Apostles ; whereby that *Unwritten Tradition* of the *Written Doctrine* has been deriv'd down still even to us, which is written upon new Hearts, by the Power of God, according to that *New Book*. [See much more of this Nature towards the End of *Clement's* Seventh Book.] Now hear *Tertullian*.

The Vindication of our Opinion [for the Veiling of Virgins,] says he, consists in the Arguments from Scripture, from Nature, and from our Discipline. The Scripture makes the Law ; Nature con-

confirms it, and our *Discipline* enjoins it. To which of these Arguments can the long Prevalence of the contrary Opinion be compar'd? or what Colour is there for it? The *Scripture* is of God; *Nature* is of God; our *Discipline* is of God. Whatever is contrary to them, is not of God. If the *Scripture* be uncertain, *Nature* is plain: and its Testimony must needs render the *Scripture* far from uncertain. If there be any doubt as to *Nature*, our *Discipline* shews what is most agreeable to God's Will.

But they [the Hereticks] discourse about the *Scriptures*; and persuade Christians out of the *Scriptures*. And can they discourse about Points of Faith from other Topicks, better than from the *Writings of Faith*? Now we are come to what we desire. For this is what I aimed at, and did premise in the Preface to this Address; that I would begin the Controversy from this Point, which the Adversaries appeal to. They produce the *Scriptures* in their defence: and by such a bold Stroke of their influence some People: and so in the very beginning of the dispute weary the strong; catch the weak; and send those between both away with Scruples in their Minds. We therefore principally Oppose this their first Attempt, and plead that they are not to be admitted to any Disputation out of the *Scriptures*. If their main Strength lies here; In order to enquire after this Claim, we ought to consider who has a Right to the *Scriptures*? that he that has no manner of Plea for it, may not be admitted to make use of them, &c.

We must not therefore Appeal to the *Scriptures*; nor are the Merits of the Cause to be laid on them; wherein there is either no Assurance,

De Prae-

Script.

S. 15.

S. 19.

rance, or Hope, at least no great Probability of Victory. For altho' the Collation of the Scriptures should be to our Advantage, Order requires that the other point be first proposed; which we are now only to debate, *i. e.* to whom the Faith does belong. Whose are the *Scriptures*? From whom, and by whom, and when, and to whom was that *Discipline* deliver'd, by which Men *become Christians*? For when it shall once appear where the Truth is both of the *Christian Discipline*, and *Christian Faith*, there will also be the *Truth of the Scriptures*, and of their *Expositions*, and of all the *Christian Traditions*.

§. 32.

But if any of the Heresies are so hardy as to pretend to the Apostolick Age, that so they may seem to have been deliver'd by the Apostles; because they were in being in their time; we may reply: Let them set forth the *Originals of their Churches*: Let them lay open the *Series of their Bishops*; and shew, that it has been deriv'd down by regular Successions from the beginning; so that their *first Bishop* had either *one of the Apostles*, or *some Apostolical Man*, who all along continued a Companion of the Apostles, for his *Author and Predecessor*. For according to this Rule, the *Apostolical Churches* give in the Catalogues of their Bishops. Thus does the Church of *Smyrna* inform us, that *Polycarp* was there placed by *John*: as does the Church of *Rome* inform us, that *Clement* was Ordained by *Peter*: just as the rest of them do give us an account of those that were Constituted Bishops by the Apostles, and deriv'd their Doctrine from the Apostles. [Compare with this and the like Accounts the Original Catalogue of the Apostolical Bishops, to whom the Churches and Constitutions were committed in those Constitutions, VII. 46. and Can. 85.] We

We determine that the Hereticks are not to be admitted to make their Appeal to the *Scriptures*; since *without the Scriptures* we prove them to have no Right to the *Scriptures*. §. 37.

Nor is there any Danger in saying that the *Scriptures* themselves are so ordered by the Will of God, that they may afford Matter for the Hereticks; while I read, that *There must be Heresies*: which could not be *without the Scriptures*. §. 36.

By what Authority, I pray, [*Marcion*,] do you do so? If you be a Prophet, Foretell somewhat: If an Apostle, Preach publicly: If an Apostolical Person, Agree with the Sentiments of the Apostles: If you be meerly a Christian, *Believe what comes down by Tradition*. If you be none of these, I may well say, Go and Dye: for you are in effect Dead already, by being no Christian; or not believing that, the Belief of which makes Men Christians. 1 Cor. XI. 19.
De Carne Christi.
§. 2.

Take away from the Hereticks what is common to them with the Heathens; I mean the confining their Disputes to the *Scriptures* alone; and they cannot stand. Let us now hear *St. Cyprian*. De Resurrect. Carn.
§. 3.

This Thing the Priests of God, out of regard to the Divine Precepts ought to do at this time; that in case there be a Doubt or Dispute about any Point, we return to the Dominical and Evangelical Original, and to the *Apostolical Tradition*; and that we *thence* draw the Rule for what we do, *whence* its Appointment and Original is deriv'd, &c. Cyp. Epist. Ad Pompeium.

[There are a great Number of the like remarkable Passages in *St. Cyprian*, too long to be here set down.]

Now, lastly, let us hear *Origen*.

Whereas

Orig. *Nea*
Aegy
 post. init.

See Consti-
 tut. VI. 11.

Ibid.

Ibid.

Mat. VI.
 13.

See Consti-
 tut. III. 18.

VII. 24.

Whereas there are many who think they understand Christianity well enough; and some of them are of different Sentiments from others; while the *Ecclesiastical Preaching*, having been deliver'd down by Order of Succession from the Apostles, does remain in the Churches till this day, That is alone to be taken for Truth, which in no Point differs from the *Ecclesiastical Tradition*. Now the several Doctrines which are manifestly deliver'd by the *Apostolical Preaching*, are these, &c. — Now in this Point 'tis not manifest whether the Holy Ghost was *Begotten*, or not *Begotten*: Such Points are to be Enquired after, as well as we are able therefore from the Holy Scripture; and to be search'd out by an inquisitive Sagacity.

There is no Discourse sufficiently plain upon these Subjects in the *Ecclesiastical Preaching*.

And to conclude, it also appears that the Scriptures were written by the Holy Spirit, &c. [largely and fully; and so in *Pamphilus's Apology for Origen*; where this famous Account is repeated and explain'd.]

And now, Good Reader, Give me leave to produce some Passages, even out of the *known Books of the New Testament*; which plainly imply, that Christ and his Apostles deliver'd not a few Things, especially after his Resurrection, which do not appear in the four Gospels; nor indeed properly or entirely in the Epistles themselves; but which are fully deliver'd in the *Apostolical Constitutions*.

Thus the *Doxology* to the Lord's Prayer is wanting in the oldest Copies and Versions of *St. Matthew*; and so is plainly deriv'd from the *Apostolical Constitutions*; where, and where only in the first Ages that *Doxology* is found.

The

The Case is the same as to the *Amen*, at the Conclusion of that Doxology.

The *Fastings* mention'd by Christ, as belonging to Christian People in those Days, when the *Bridegroom* should be taken from them, are no where appointed in the known Books of the New Testament; but are appointed in the Constitutions, and were ever observ'd in the eldest Ages.

That Plainer Explication of the Christian Doctrines concerning God the Father, when the Disciples were to put up their Solemn Prayers to Him in the Name of Christ, which our Lord promised to his Followers, just before his Passion, is no-where contain'd in the known Books of the New Testament; but is most fully contain'd in the Constitutions.

What Expositions of the Old Testament Prophecies Christ gave after his Resurrection, as he went along with the two Disciples to Emmaus, when Beginning at Moses and at all the Prophets, He Expounded unto them in all the Scriptures the things concerning Himself, we no-where find in the known Books of the New Testament. But we have not a few of those Prophecies so Expounded in the Constitutions; with a fixed Rule there given for Expounding others of them in the same manner; and those Expositions were almost universally agreed to in the first Ages of the Church.

What Directions and Rules Christ gave for his Church when he was with them at several times during the Forty days after his Resurrection, teaching them to observe all things whatsoever he commanded them, and speaking of the things that concerned the Kingdom of God, and this after he had all Power given him in Heaven and on Earth, are not distinctly set down in the Scripture; but are in the

Ibid. V.

Mat. IX.

15.

See Constitution. V. 18.

Joh. XVI.

25, 26.

Passim.

Luke

XXIV.

27.

II. 5.

V. 20.

Matthew

XXVIII.

19.

Act. I. 3.

See Const.
V. 7. 19.

Constitutions : which claim indeed to be that very System of Laws which was deliver'd by Him at that very time.

Rom. VI.

17.

18.

19.

VII. 41.

That *Form of Doctrine* to which Christians were Deliver'd in Baptism; or the Original Baptismal Renunciation and Profession itself, the grand Foundation of Christianity, is no-where found in the known Books of the New Testament; but is most fully and directly in the Constitutions.

IVX. 101.

Eph. V. 19.

Lib. VII,

VIII.

Luk. I. 4.

Acts

XVIII. 25.

1 Cor. XIV.

19. Gal.

VI. 6.

See Const.

Lib. VII,

VIII.

Ro. XVI. 1.

See Consti-

tut. III. 15,

16, 19.

VI. 17.

We have mention made by St. Paul, of *Psalms, and Hymns, and Spiritual Songs*, to be used then by Christians; tho' none of them in particular are set down by him. But such we have at large in the Constitutions.

We have Occasional mention of *Catechizing*, and the *Catechizer*, and the *Catechumen*, in the known Books of the New Testament; but no Appointment of such an Order in the Church; and no Directions how that Office should be managed. But all this is supplied in the Constitutions.

We have also Occasional mention of a *Deaconess* by St. Paul; without any Account of the Institution, Ordination, or particular Duty of such a Sacred Officer. All which is supplied in the Constitutions. And the same may be said as to the *Holy Kiss*; *Going to Law*; the Order of *Virgins and Widows*; the *Love-Feasts*; Elections and Ordinations of the Clergy, and many other Matters.

1 Cor. IX.

14.

See Const.

II. 25. 35.

VII. 29.

VIII. 30.

St. Paul Occasionally assures us, that the Lord himself had Ordained, that those who Preach the Gospel, should Live of the Gospel: which Ordination of Christ is no-where in the Gospels; but is in the Constitutions.

He

He also more than once Occasionally mentions *Traditions* deliver'd by himself, for the Regulation of Ecclesiastical Assemblies and Affairs; and that sometimes as *different* from what he wrote in his *Epistles*; but never professes to give us a compleat Account of those Traditions and Ordinances, which the Apostolical Constitutions do. Nor is it other than highly worthy of our Observation, that whenever he, upon any occasion, mentions any of those Traditions or Ordinances, they always exactly agree with those in our Constitutions.

He also does sometimes mention Cases where He says *He had no Commandment from the Lord*: Which is always still, where there is no Law in our Constitutions.

St. Peter exhorts the Presbyters, *Not to Lord it over the Inferior Clergy*, τῶν κληρῶν, in the Plural; as implying that there was more than one Rank of the Clergy below them; according to the Constitutions, and all the Primitive Books of Christianity: of most of whose Institutions yet the Scripture is silent. Nor is that word κληρῶν, I think, ever used for the *Laiety*, or Body of the Church, as 'tis here now generally understood, in any of the ancient Christian Writers whomsoever.

St. John mentions the *Lord's-Day*, as an Holy-day, well known then by that Name among Christians: Whose Institution is yet not in Scripture, but is alone deriv'd from the Constitutions.

Lastly, The frequent and solemn Allusions to the Apostolical Rites and Practices belonging to *Baptism* in the Epistles; such as *Baptized unto the Death of Christ*: *Buried with him by Baptism*: *Baptized to the Resurrection of the Dead*: *Confirming*

1 Cor. XI.

2, 23, 24.

2 Thess. II.

2, 15. III. 6.

1 Tim. II. 2.

III. 159.

III. 159.

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3, 4.

1 Cor. XV.

29. 2 Cor.

I. 21, 22

Gal. III: 27. Christians, and *Anointing* them; and *Sealing* them:
 Eph. IV. *Putting on Christ*: *Putting off the Old*, and *Putting*
 22, 23, 24. *on the New Man*: The Doctrine of *Baptisms*, or
 Heb. VI. *Immersions*, in the Plural: The *Laying on of Hands*
 I—5. thereto belonging: *Illuminated* for *Baptized*: The
 I Pet. III. *Answer* of a good Conscience in Baptism: The
 21. *Unction* from the Holy One: The *Anointing*
 I Joh. II. which *teaches all things*: The *New Name*: The
 20, 27. *Defiled*, and the *White Garments*: The *Book of*
 Apoc. II. *Life*: The *Seal of the Living God*; wherewith his
 17. *Servants were Sealed in their Foreheads*, by an An-
 III. 4, 5. gel coming from the *East*. These and the like
 VII, 2, 3. plain and frequent Allusions, are most exactly
 agreeable, and a mighty Attestation to the Form
 of Baptism in the Constitutions. [See my *Pri-*
mitive Infant-Baptism Reviv'd. And, as to those
 belonging to the Eucharist, see Dr. Grabe's and
 my Notes upon *Justin* above.]

So that upon the whole, I dare now appeal to
 those Learned and Impartial Readers who judge
 by Evidence and Testimony; and not by Con-
 jecture and Inclination; *Whether* it be not Evi-
 dent that, for the main, these *Apostolical Consti-*
tutions give us a full, a faithful, and authentick
 Account of the State of the Christian Religion,
 and of the Christian Churches, even as to Points
 no-where in particular deliver'd in the *Scriptures*;
 not only as that State was in the Days of *Cyprian*
 and *Origen*; not only as it was in the Days of *Cle-*
ment of Alexandria and *Tertullian*; not only as it
 was in the Days of *Irenaeus* and *Justin Martyr*;
 but as it was in the Days of the Apostles, and of
 their Companions themselves: and *Whether* there
 be the least Sign that this Sacred Settlement was
 or could be Originally deriv'd from any one
 else, but from our Blessed Saviour himself; and
 that when he had receiv'd compleat Authority
 from

from the Father after his Resurrection? and by
Consequence, Whether there ever was or is any
Power in the Church which can Abrogate these
Laws of Christ, and Enact others in their stead?
Which has, alas! been no small Part of the Bu-
siness of these later Antichristian Ages of the
Church!

*As what imperfect Observations I have at
first added about fulfilling of certain Pro-
phesies, is so much
more auth-
entically con-
cluded by
the Edition of
my Essay
on y^e Reve-
lation that
I omit this
of Desires
head at y^e
consult y^e
other.]*

N. B. Since the Year 1715 is now over, which
in my Interpretation of the Prophecies was Pre-
liminary to the next; and the great Prophetick
Year itself 1716, is now begun; it will not be
improper here to observe whether what was by
me expected to be fulfilled in 1715, has so far
come to pass, as to encourage our Hopes, that
the main Things themselves will come to pass
this Year 1716. And I think it has done so very
remarkably. For of the many Periods of Scrip-
ture-Prophecy which, according to my Inter-
pretation, are to end about this time, there is
only one already past, belonging directly to this
last Year; I mean that of the *Wilderness-condi-
tion*, the entirely Obscure and Persecuted State
of the Church. This had its *Epocha* from the
Death of *Valentinian III.* March 18. A. D. 455.
[Essay, p. 221.] and so ended within half a Year,
under or over, March 18. 1715. Now this Pro-
phesy I take to have been eminently fulfilled at
the Time appointed. For to say nothing of the
late unexpected Frustration of all Attempts for
the revival of Persecution here at home, by New
Laws, by Convocations, by Courts of Delegates,
&c. which have all come to nothing; or of the
Connivance at even some Revival of Primitive
Christianness it self among us; I take the Death of
the King of France, the *grand Patron and Support of
Persecution for Religion*, Aug. 21. this Year, within
the most rigorous Limits of the Period; toge-
ther

ther with the succeeding different Temper of the New Regent, the Advancement of the Cardinal *de Noailles*, the greater Freedom of the Reformed, and the Release of the Protestants in the Gallies, &c. to be the principal Fulfilling of this famous Prophecy ; and a main Pledge or Security to us of the sudden Fulfilling of those that remain. And that we may the better depend on this Observation, it will deserve our Notice farther, what has happen'd to the *Turks* the last Year, in exact Agreement with the same Scheme of Prophecy ; and it is this ; That after their most surprizing Indolence or Inactivity during the last War here, when yet they seemed to have the best Opportunity in the World for breaking with, and gaining Ground upon the Christians, which I formerly noted to be according to the same Predictions, [*Essay*, p. 187, 191.] They upon the last Peace have, in an openly Violent and unjust Manner, broken with them, and fallen upon the *Venetians*.

Now what I Remark here is this ; That as it was in the Case of the Three former Trumpets, the *Goths*, the *Vandals*, and the *Huns*, where they severally had prodigious Success while they kept within the Bounds allotted to them in the Prophecy ; but were miserably beaten when they exceeded them ; [*Essay*, p. 160 — 165.] So has it been this last Year with the *Turks* : Who have had strange and uncommon Success in the *Morea*, a part of the *Grecian* Monarchy, which did not so properly appertain to that of the *Romans* or *Latins* in the Apocalypse, whom they were not to plague after the Peace of *Carlowitz*, [*Essay*, p. 187, 191.] But have been miserably beaten and destroyed in *Dalmatia*, a Country belonging all along to the *Latins* ; in exact Accord with the same Prophecy. [See *Essay*, p. 256 — 259.]

And

And farther I Remark, That the Uncommon Preparations of the *Turks* against the Campaign this Year, look as if they would now try their last expiring Struggle, which seems to be the exact Time for it in the Apocalypse; XI. 13, 14. Where the Words are very remarkable; *The same Hour* [with the Ascension of the Witnesses] *there was a great Earthquake, and the tenth part of the City fell: and in the Earthquake were slain Names of Men seven thousand: and the remnant were affrighted, and gave Glory to the God of Heaven. The second Wo* [by the *Turks*] *is past: and behold the third Wo cometh quickly: As tho' that Wo were not entirely over till this grand Period & Earthquake, on or soon after 1716, were over also. If this be the meaning of the Prophecy, the *Turks* themselves may have no small share in that Earthquake, or Concussion of Affairs, which is to precede the Commencement of Christ's Kingdom; at least so far as the *Greeks* reached; i. e. so far as *Sicily*, the Foot of *Italy* to *Naples*, which was called *Magna Græcia*, and the like Countries; and they may then probably be so weakned therein, as to be incapable of being any longer a *Wo*, or Plague to any Christians whomsoever; which perhaps may make way for the Restoration of the *Jews*, and so for the Advancement of Christ's Kingdom over the World, for all future Ages. The Event will soon determin whether these Conjectures are true; as most certainly they are highly desirable to every good Christian; who ought to say with St. John, Apoc. XXII. 20. *Eyen so come Lord Jesus!**

~~March 13. 1716.~~

~~WILL WHISTON.~~

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